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IMPRESSIONS OF THE CHICAGO CONVENTION

GERALD BIRNEY SMITH:¹

MY first impression was one of gratification at the wide-spread and alert interest in the subject which the convention was discussing. At a time when it is being so generally asserted that people are growing indifferent to religion, it was decidedly heartening to discover that several hundred people were willing to assume the time and expense of meeting for two or three days to discuss the subject in its broadest implications.

After attending two or three sessions, I was impressed with the rather extraordinary array of experienced persons. If the results of the thinking and the experimentation which has been carried on by members of the convention could be made available, we should, I think, be surprised to discover the amount of valuable information which we already have. The convention served to make it clear that such information can be obtained. I confess that I shared the disappointment of many that it proved so difficult to make this fund of knowledge available for us in the convention sessions. One of the most difficult and important problems is to find a way to bring it out.

I was also impressed anew with the tangible values of a gathering like this. Even when it is very difficult to state precisely what one gets from a convention session, one is at least conscious of a great experience of fellowship in a common cause. To know that hundreds of one's fellowmen are working at tasks similar to those which we must face, tends to give one the sense of a great social movement and thus to overcome the discouragement which arises from a feeling of isolation. Added to this sense of fellowship should be mentioned the innumerable conversations between individuals outside the convention sessions, the making of new acquaintances, and the

incidental and unexpected crystallization of discussions in little informal groups. The banquet seems to me one of the most happy occasions that I have ever attended, and will undoubtedly do much to raise the morale of the whole movement of religious education.

It is perhaps natural that disappointments should be more keenly felt than satisfactions. As a member of the Program Committee I had, of course, visualized what seemed to be an extraordinary opportunity for coming frankly face to face with actual conditions which we must face in our efforts at religious education. The subjects of the formal papers had been very carefully worded, so as to help the participants to see precisely what questions we wished presented. The papers and addresses were, on the whole, excellent. All of them stimulated fruitful thinking. Personally, however, I wished that some papers might have taken for granted certain generalizations to which everybody would agree, and might have brought us more specifically in touch with actual situations.

This criticism may be illustrated specifically by noting the way in which so often there was a purely emotional and hortatory appeal to "religion." Some papers and many remarks from the floor apparently were eager to urge that "religion" be made fundamental in all character education. But just what is religion? Some speakers identified it with reading the Bible in public schools. Some felt that we could not secure moral earnestness unless a person had clearly in mind a sanction of God for his moral idea. Some wanted to take the admittedly excellent ethical ideals and practices current in public schools and to label these "religious", thinking that thereby the ethical quality of a program would be somehow improved. In some instances this type of argument became an

1. Professor in the Divinity School, University of Chicago, Chairman of the Program Committee for the Chicago Convention.

emotional appeal for some kind of purely external indoctrination as to the relationship between morality and the will of God. It is to be hoped that future conventions may get away from abstractions, and may start by appraising the religion which people actually have in actual churches. We are confronted with religious groups as going concerns. Why not talk about religion in concrete terms? As Professor Soares so lucidly showed in his address at the banquet, we can be sure of the spirit of moral earnestness only when we recognize that motivation is precisely what it is. To undertake to apply the label "religious" to every sort of motivation means to give a direct invitation to cant and hypocrisy.

Another difficulty is one which every convention brings into the foreground. How can several hundred persons be so organized as to think co-operatively? The discussion periods ought to be occasions when a gathering is helped to "make up its mind" on important questions. In every discussion in this convention there were suggestions made by persons who had conducted interesting and valuable experiments. If these suggestions could have been consecutively followed up, I am very sure that a good start might have been made toward co-operative thinking. But as soon as some such valuable suggestion came before the meeting, up would pop some spell-binder with a set speech on his pet hobby, and attention would be diverted. It looks as if fruitful discussion would be possible only if the chairman were given dictatorial powers to rule out all speeches which do not address themselves to a specific problem under discussion. Of course, in smaller groups, with a homogeneous personnel, discussion is very much more valuable. I am convinced that we ought to give serious thought to the problem of conducting discussions in such a way that consecutive thinking is made possible.

If we turn from the admitted weak-

nesses of the convention to its positive results, I think we can feel that progress is being made in the following directions:

1. If the temper of this convention is at all representative, one bogey which has so long terrified us is apparently vanishing. There was little of that touchy sensitiveness which fears to see any form of church religion recognized in the public schools, and which is alarmed at the thought of "sectarian control of education." If we accept the proposition that education should fit a child as well as possible to live in the kind of world in which he has to live, a good case can be made for enabling the child to become sympathetically acquainted with what various churches are doing in the realm of religion. The spirit of overhead paternalism has been largely responsible for a suspicious attitude towards "unorthodox" churches. It has been taken for granted that the parents have the right and the duty to determine *for* the child the particular kind of religion which he shall adopt. It may be that in the not too distant future it will be regarded as essential to a good education to give children an acquaintance with more than one form of religion so as to enable each child to select for himself that particular kind of religion which means most to him.

2. Less definite was the recognition on the part of representatives of the church that if church religion is to be correlated with public education, the educational ideals and methods of the churches must command the respect of educators. This is perhaps the weakest point in the whole program of correlation. What would a study of the educational standards of daily vacation Bible schools show? Just how valuable is the education given by churches to children during "released time"? This serious problem was several times mentioned, but its seriousness did not fully come to expression, largely because of the above-mentioned almost superstitious invocation of the adjective

"religious" as if this label in and of itself would guarantee excellence.

3. A very heartening note which appeared again and again was the recognition of the primary importance of the personality of a teacher. It seems to be generally agreed that if the teacher is a genuinely religious person, he will induce in the children attitudes of reverence and high mindedness, even when the word religion is not mentioned. On the other hand, the prescribed teaching of religion by a person who is not himself deeply interested in religion is of small religious value. The suggestion was several times made that teachers should either, during their normal training, or as a part of their professional study, have the opportunity to understand the meaning of religion. Here, too, it became apparent that religious experience of this sort is acquired through membership in a definite religious group like the church, rather than merely by the individual's approval of certain general moral principles.

4. One of the most encouraging aspects of this convention was the widespread realization that the ends which we are seeking cannot be achieved by any short cuts. The task lying before us is one which is too complex to be analyzed in any one convention. To a greater and greater extent the Association is coming to look to exact research and to definite experiments to furnish material for planning the next step. Some of the most profitable sessions of the convention were those arranged for specialists in the realm of investigations and tests. With the combination so evident in this Association of eager personal zeal for the cause of religious education and increasing eagerness to base programs on actual facts and situations, we may look forward during the next few years to a time of exceedingly fruitful work.

GEORGE H. ROCKWOOD:²

A casual reading of the program for

this convention shows an array of talented and outstanding speakers rarely brought together. The program was built on a broad and catholic basis; every phase of many debatable questions in the field of religious education was presented; controversial topics were given place and both sides represented; nothing was omitted because sharp differences of opinion were sure to arise.

The value of the program was witnessed by large and attentive audiences. People were present promptly at the opening of every session and remained to the very end. Even on the last day, when all experience would lead to the expectation of small audiences, the difficulty proved to be not to find an audience, but to find space for the throngs that gathered. Even the last session was crowded, although the papers were highly technical and seemingly of less general interest. No convention audience holds to the end of a four day meeting unless the program is vital.

Two or three specific things were impressed upon public school men by this convention:

1. Our national life with all its implications, religious, educational, and social, has been built upon the theory of complete separation of church and state. This doctrine was set forth again and again in papers and discussions—more strongly perhaps by public school men, but assented to by all speakers.

The public school believes in character training and in the fundamental value of righteous living; further, it holds that all worthy endeavor to live together in peace and harmony, whether as individuals, groups, or nations, springs from a right conception of duty toward one's neighbors, near or far. It believes, too, in distinctively religious training, but holds such training to be the function of the home and the church. It will cooperate in all reasonable ways with religious educational institutions and with the organized churches, but will guard jealously

2. Principal Emeritus, Austin High School, Chicago.

its own right to its fair share of the time and attention of the child.

Most public school administrators would not object to giving children limited time within the school day for religious instruction—somewhat after the Gary plan or the method of procedure in some Canadian provinces. The school would expect organizations from without to adjust themselves to the program of the school and accept such assignments of time as should best meet the needs of the school. The school would object to the use of public school buildings for this purpose. This would be regarded as an encroachment upon a fundamental American principle.

2. The public school strenuously objects to being regarded as "godless," and does not accept the implication that it ignores man's moral and religious nature. The very opposite is true. Its philosophy and its practice are based upon the assumption that all training for youth, school, church, home, street, should be centered about the development of character. It believes there is a great body of ethical and moral principles to which no one takes exception, and which every right minded teacher will incorporate in his teaching. Some will do this most effectively by special lessons in the great verities of life; more will do it as an incidental part of every day training.

There may be a specific number of minutes per week set aside for character training in the school program, just as there is for arithmetic, or language, or art, or the school program may be silent upon this matter. In either case, the great fundamentals of ethical living, obedience to law, and courteous consideration for the rights of others, form an integral part of training for worthy citizenship. Because the public school rests upon the theory of the separation of church and state, it does not for a moment admit that its instruction lacks moral vitality and character training.

3. The great need of the day for ad-

vancing religious education is a better understanding of the motives and purposes of secular education, both public and private, on the part of advocates of religious education and the clergy, and, on the other hand, a clearer vision of the function of religious education by the great body of those engaged in secular education. This program was remarkably well planned to bring these two groups to a better mutual understanding. Leaders in the field of education, public or private, were placed alongside of outstanding figures in religious education or the pulpit. In attempting to evaluate the present status of character education, the superintendent of public instruction of the state of Indiana was placed over against a Yale professor. In attempting to reconcile the conflict in educational ideals, the Catholic, Protestant, and Jewish points of view were placed opposite the view of the superintendent of public schools of a thriving Iowa city. And so all through the program. This broad-minded arrangement awakened a spirit of cooperation between the two groups.

4. Finally, this program and the fellowship of the convention emphasized the fact that many agencies cooperate to bring youth forward to worthy and honorable citizenship.

Four such agencies are commonly recognized: (a) the home—the oldest and most important agency, (b) the church—the second agency to be developed, long recognized as holding an important place in character training, (c) the school—of recent origin as an organized institution for training youth, and (d) society, as the community—from very early times recognized as holding an important place in shaping the ideals and forming the ethical standards of youth.

The school is only one of several agencies shaping the life of youth. It has a very important place in character building and does not shrink from its responsibility. It is adapting itself to changed conditions, and is earnestly desirous of

cooperation with home and church and society in working out the best ways of developing worthy men and women.

It leaves to home and church the teaching of dogmatic religion, so far as such teaching has a place in young life. It looks to the community to make a proper street and social environment for youth, but gladly cooperates with all public agencies in helping boys and girls to right attitudes toward public officials and public property. The school is particularly solicitous to cooperate with the home in its great task. Witness the phenomenal growth of parent-teacher associations in the last decade. The school wishes to join hands in every well considered effort to reach the youth of the land for better training for honorable citizenship.

EMANUEL GAMORAN:³

Two positive impressions are left with one who attended the Chicago convention. The first, and the most encouraging, is that so many men and women sincerely interested in and devoted to the children of tomorrow gathered to consider the relative function of religion and of the state in child development. The implication that the child is central, that he is the main object of solicitude, an idea which at one time had to be explained at educational conventions, was assumed as axiomatic.

The second positive and, in my opinion outstanding, characteristic of this convention was the willingness on the part of all present, of "expressing the best that is in them, yet being willing to listen to a criticism in which that best is represented as the worst that is in them." This readiness to give free expression to opinion and to accept criticism, this feeling that, no matter how critical their views, all present have gathered in a spirit of sincerity to add what they can to help solve the great problem which

confronts us all, was a source of joy and inspiration.

But once these two positive features have been abstracted we find another: One of the speakers said the churches were bringing a "consecration of ignorance" to the solution of the problem of religious education. We might well say that this convention brought a "consecration of confusion." Few of those who attended are in position to abstract the fundamental ideas which, if we have not accepted, we have at least learned to study, in order to know the path that we may choose. The rest of this brief paper will be an attempt to explain what to me, from a Jewish point of view, were the high lights of the convention.

Religious education in America has been approached from one of four points of view: (1) That adopted by Catholics—parochial school education; (2) That adopted by most Protestants and by Reform Jews—Sunday school education; (3) That adopted by most Jews in America giving Jewish education to their children—week-day religious education after public school hours and without any relation to the public school; allowing at the same time for character education in the public school; (4) Interrelationship of public school and church in one form or another in teaching religion. The last is the most recent attempt on the part of Protestant America to adjust itself to the needs of religious education in a democracy, after recognizing that Sunday school education is insufficient.

Certain basic principles were clearly acceptable to all three groups represented at the convention, Catholics, Protestants, and Jews, and were reflected in the papers presented and in the discussion which took place.

The first, and perhaps the most fundamental, is the principle that the state is not supreme in the education of children. The state has certain rights, to be

3. Educational Director, Union of American Hebrew Congregations.

sure, but, from the standpoint of educating citizens of the future, parents and religious bodies and ethnic groups also have rights. A system of education which so takes up a child's time that there is no opportunity for him to be inducted into his religious or his ethnic group, with a view to the development of his personality, needs modification and adjustment.

A second basic fact on which there seemed to be common agreement was that education, in its finest forms, has to do much more with the development of ideals, habits, and attitudes, than with the attainment of mere knowledge or skill. The latter are necessary, but cannot be compared in importance with the former in character development. All were in agreement that character education must play a very important part in our educational system and, therefore, in our public schools.

It has been said that we learn relatively little from people who agree with us, but a great deal from those who differ from us. Here lies the value of this convention: A recognition of our disagreements, and especially the reasons for them and the sincerity behind them, is most likely to lead to cooperative action.

It was natural that a convention such as this, representing all shades of opinion, should refer to the four attempts to solve religious educational problems which I previously mentioned. The parochial school, the Sunday school and the Jewish week-day supplementary school, therefore, all came in for discussion. But the center of gravity was naturally held by that series of problems arising from the new attempt made in recent times by Protestant America to conduct week-day religious education in relation with the public school. The high water mark of this discussion appeared the very first evening in the words of Professor Coe: Where is the "dividing line between sectarian and non-sectarian teaching?"

In the course of the convention a great

deal was said stressing the thought that sectarianism must be kept out of the public school, and religion brought in. But very little was said to define sectarianism. Still less was religion defined in such a way as to make it acceptable to all groups. For example, in some public schools in which "moral education" is given, the Abingdon Series of text books is used. It is clear that Protestants consider this series non-sectarian. I do not know whether Catholics consider it non-sectarian or not, but I am certain that it is not non-sectarian from a Jewish point of view. Not one Jewish leader in religion in this country would be ready to send his children to a school in which the Abingdon Series is used, or agree that his children are receiving religious education which is non-sectarian in that series. I use this illustration because it makes clear a very important point that was in dispute again and again. No public school which claims to be American and not Christian has a right to use this series or any other series of its kind on the pretense of giving moral education. That is the virtue of our public school, that it is not Christian, not Mohammedan, not Jewish!

The contention that if religious education is eliminated from public schools, they will remain godless, was heard again and again. The protagonists of the view that the idea of God must be introduced into public schools and can be introduced without bringing in sectarianism, proposed another general solution to the problem, without apparently realizing how difficult the application of this general solution will be. As long as people who differ in their conception of God send their children to public school, and as long as there are citizens who prefer to remain "godless," it is better, perhaps, that public schools should also be left, so to say, "godless." There is less danger to the idea of God under present circumstances, than there is if we try to teach

God in the public school, for eventually this means teaching some definite conception of God. It is obvious that what is God to one man, is not necessarily God to another. Indeed, from one point of view, certain conceptions of God will be considered atheistic by some people, paradoxical as this may seem.

It was also suggested that the present exclusion of religion from the public school is teaching the child to shun religion. Therefore, the name of God should be mentioned in public school. The question still remains, however, what will we accomplish by including the name of God? The mere inclusion of the name will be of no avail. Many atrocities have been committed in the name of God. Unless we make the God idea concrete, so that it begins to function in the life of the child, the mere use of the name signifies nothing. We cannot make God meaningful in the life of the child, unless we translate that term into concrete values associated with it, to which the child, in the process of living, is to become responsive. As soon as we come to the point of translating God into terms understood by finite human beings, especially children, we are on the ground of sectarianism and, therefore, compelled to admit that such teaching is out of place in the public school, even from the point of view of those who would include religion but exclude sectarianism.

Altogether too much time of the convention was given over to the question,—what practical guidance can we get? The emphasis on the practical in contradistinction to emphasis on the ethical, was one of the failings of this convention, which should be avoided in the next. We are confronted at present with fundamental issues, and fundamental issues are not always practical. They are more often ethical. They certainly are so in relation to this question of church and state. One note, however, stressed in some of the papers presented by Protes-

tants, Catholics, and Jews alike, seems to me is good practical-ethical advice for all of us to take back with us to our communities. It is that any religious group that wishes to attain some worthy end in religious education is in duty bound, from an ethical as well as from a religious point of view, to seek the path of fair play and justice. Under no circumstances can it permit the kind of trickery and subterfuge denounced in one of the convention papers, showing some of the efforts to introduce religion in the public schools, through the back door if not through the front door.⁴

The Jewish position presented consisted essentially of these main ideas: first, that religious education should be given in supplementary schools after public school hours; second, that public schools should recognize the need of introducing character education and of studying ways and means of developing character; third, that religious education given in supplementary schools after public school hours should be conducted without reference to the public school; fourth, that, if necessary, the public school should close one hour earlier, either daily or on certain days during the week, in order to enable children who wish to receive religious education to go to their religious schools, without stigmatizing those parents who do not wish to send them to such schools.

This Jewish position was challenged from two points of view. First, it was challenged on the ground that character education raises the question of sanction. Many people believe that the state is not in a position to offer a sanction for character education sufficiently vital to attain the most desired ends of such education. A second respect in which the Jewish position was challenged was the declared need for "unity" in the educational process, which is violated by an arrangement

4. I refer to Mr. Shaver's paper which appears in this issue of RELIGIOUS EDUCATION.

in which children attend two schools, one distinct and separate from the other. This challenge is not hard to meet.

Practically all literature dealing with the teaching of citizenship claims not merely the right, but the ability to present the state as sanction for the development of certain attitudes on the part of the child. The core of the problem was touched by Professor Coe, when he pointed out the sensitivity of the state, the fact that it is easily disturbed, that it is centralized, tending toward economic imperialism, and when he contrasted this with the statement that "we must obey God rather than men." Such a contrast implies an illiberal and jingoistic state on the one hand, and a liberal church on the other. It may be that at present most states, if not all, can be so described and correctly. But suppose we were to conceive of a non-jingoistic state, a liberal state, a state willing to recognize the rights of other states, in other words, a political territorial unit, a nation with a distinct culture and civilization, but internationally minded. Would not the trend of such a state be in the direction of the highest ideals of religion? Certainly there is such a possibility and, in a state of this sort, there would be no difficulty about attaching an effective sanction to the values that we would try to teach in character education.

The objection about the unity of the educational process can be met by pointing out what is actually a fact—that when one has mentioned the public school and the religious school, one has still not exhausted all the educational institutions that are exerting their influence upon the child. One may contend that, in terms of character education, the home is at present playing a more important part than either state school or church school. Who knows? Who has measured the results of each of these institutions? And

how about community, press, movies, theatre? Are not these institutions also educating the child? What can we do if human beings were so created that the only unity which sums them up is life? The educational process is indeed unified because it goes on throughout life! Still we do not, in a desire to "unify" the educational process of the child, suggest that we should give up the home and make the school the child's home. We realize our limitations. The same must be recognized with reference to the religious school.

Summarizing, it might be well for all of us to bear in mind that some specific values of religion could be attained by devoted public school teachers, if they only took the ideals of democracy seriously; by ministers, religious teachers, and educators, if they only took the ideals of religion seriously. They could be attained through a teaching staff not satisfied with the mention of the name of God, but eager to translate that term into concrete human words and deeds which men can understand; teachers who, in the words of Professor Coe, would recognize that God, as the "Principle of movement," still has some "creative work to do," at the same time remembering that He must function through us.

Our task ahead, as public school teachers, is to do what we can in the public school to stress those attitudes and ideals that lead to the development of a human brotherhood beyond the bounds of country; as religious teachers, to provide whatever sanctions may be derived from the experiences of the religious group, in order to strengthen worthwhile attitudes leading to the good life; and to do this in a spirit of fair play, of justice to all minorities in our land, regardless of their creed or creedlessness. That is our task!

FUNCTIONS OF STATE AND CHURCH IN EDUCATION

PRESIDENTIAL ADDRESS

SIR ROBERT A. FALCONER*

THE meaning of education depends upon its supreme end. By derivation it is the process of breeding human beings. For what purpose are they to be bred? The race-horse is bred for speed: cattle for beef or to give milk. But what about human beings? Artisans are bred to become expert at their trade: artists to paint or etch: scientists to discover the secrets of the world: the sons of the nobility to play the part of gentlemen in their own society. And alas! A multitude of men and women have no breeding at all. Of slipshod mind, they live from hand to mouth.

But in addition to their narrower occupation, artisans, artists, scientists, noblemen, all are supposed to fulfil duties as citizens. They are, therefore, to be bred as members of a community. But does this reach the end? Surely not, because the man is above the citizen, or the artisan, or the nobleman, and education must, therefore, breed men. One comprehensive ideal of education is "the perfection of human nature," but that is too general a definition to meet the practical aims that we are setting before ourselves. However, within it are included certain qualities such as bodily health, self-control, loyalty to truth, zeal for justice, human sympathy and kindness. These are moral characteristics which are necessary for the man who is to be a good citizen and fulfil his walk in life.

We must, therefore, assume that since good artisans should be good citizens, and if they are to be good citizens they must be good men, the State should somehow provide an education which among other results will create moral character. I say, *moral character*. But someone may ask,

"Can the State be responsible for producing character?" Assuredly if it does not its education is very partial. Should it merely train youth to be blindly obedient to its laws, it will dwarf the individual, sterilize his conscience, and prevent him from acquiring the character of a real man. Therefore, such education as the State gives must recognize in the child a personality on which there are higher claims than those of the letter of the law. Some day the progress of the State itself may need, in its own interest, that the very individuals whom it has itself trained should protest against its policy. Society may require to be regenerated by the witness of a strong man who takes his conscience as his guide.

What do we mean by character? Is it, according to the primary significance of the word, an engraving? Merely the external stamp peculiar to the individual,—in fact his behavior? Is it sufficient to say that it consists of superficial virtues which society has ground upon him like the lines of glacial action? There are, of course, national ideals which have been bred into each people. The Englishman, the Italian, the Japanese, the Indian, each looks for different qualities in his hero. That is not to say that a Briton may not win admiration from a Japanese, or that many an American has not earned the respect of those whom he has met in the Argentine Republic, but it is true that the more typical a man is as an American or a Briton, the less likely is he to be on friendly terms with those of other nations. In so far as character consists merely of such conduct or good form as makes a man an agreeable member of his own society it is not sufficiently personal. Its roots do not go far enough down into goodness to make it stable, and to enable

*President of the Religious Education Association, President of the University of Toronto.

it to draw nurture for its own life from that substratum. How often where East meets West and "there ain't no ten commandments," the Briton or American finds his inherited decencies stripped from him, his good form a mere rag, and himself naked as a primitive human.

The State, if it is to do its duty by its citizens, must provide a better moral education than simply national virtues. Also, unless the fitting-schools to which the wealthy send their sons and daughters discipline them into something more than the graces and conventions that will lend them ease in their own circles of society, they can hardly be called centers of education. But in fact the State through its teachers does attempt to give the children of its schools some real character. Faithful, kindly, and intelligent, they inculcate virtues which make their pupils not only good citizens in their communities, but they awaken in them such an appreciation of the common virtues of humanity that anywhere they will be recognized as men and women of good-will. Worthy habits they help to form such as industry, reliability and honesty. But more than mere habits, they seek to imbue them with principles of fairness and benevolence towards all. Learning self control under their example, the pupil is creating his own character.

The task of the teacher, however, has become more difficult in some respects than it was. As long as society was homogeneous, as it was a generation or more ago in our old homes, the teacher had a simpler task. In the countryside, village, or small town most of the people were of similar stock, and though the communities were split up into Baptists, Episcopalians, Methodists, Presbyterians, and Roman Catholics, they all held pretty much the same idea as to what was required of a good citizen. To all intents and purposes it was the good form of that society. But these scenes have for the most part passed away. We live in vast cities amidst aggregations of people who

come from everywhere. Social standards and types of character make a crazy patchwork. The descendants of the Puritans are not so sure that the common-school is the best nursery for democracy, and they hesitate to have their children clad in a character of many colors.

This quandary in which they find themselves makes some turn to what they think of as religious education, but what in their hearts they desire may be nothing more than to have their children trained in the virtues and views of life which have always been associated with their type of Protestantism—the "good form" that marked their church society. If that is all that is meant by religious education it, too, does not go deep enough.

The church itself has often been far from a wise teacher of morality in its own schools. "During the Christian Era, the Church has been the only popular exponent of morality: but the penalties which the Church could denounce, although their actual effect was anything but moral, were so vastly efficacious and captivating that a free and independent morality, indispensable though it was to a sincere and reasonable piety, was yet neglected and ignored.¹ No! the way out does not lie through church schools. If the complexity of population has made the teaching of morality in the State more difficult, the only solution is to get better teachers with a broader understanding of morality and of its effective motives.

I proceed, however, to affirm that religious people cannot regard any education as complete that does not include religion in it. Morality in education may stand upon its own feet, but if education is to breed the perfect man something more is required.

There are those who hold that "morality is not of the essence of religion, it is not its vital or constitutive element: does not give us the secret of its deep attach-

1. James Ward: *Psychology Applied to Education*, page 150.

ments in the human heart. Religion is not in any way the outcome of the moral part of us: it is at its roots wholly unconnected with principles of conduct. . . . The characteristic deliverances of the religious emotions are not to be described in terms of ethics. Take the *Imitatio* and read that in the light of a guide to conscience, or a direction to an object of the highest excellence, or an exaltation of altruism over egoism. Is not to do this to lose the soul of those divine musings, that ethereal meditation, those soft glowing ecstasies, that passion of contemplation by the inmost eye? To put the matter shortly, what are we to say is the note of Holiness as something beyond and apart from Virtue?"²

It is to be admitted that morals do not exhaust the content of religion. The mystic element of faith is the highest morality of all according to the Christian religion, and the emotions which Morley refers to with such beauty are cultivated by the Church in all her exercises of worship. But it is an essential doctrine of both the Hebrew and the Christian religion that God is a moral Person, and that by a life of faith man is transformed into His likeness. Take the morals out of the Gospels and the Epistles and to what would their content be reduced? Remove from the teaching of Jesus the conception of the Kingdom of God and it would be mutilated beyond recognition.

For millenia prophets have taught that there is a *summum bonum* and they have searched diligently to find this chief good. In every age the idealist or the prophet has been asked wistfully by eager men and women, "Good Master, what good thing shall I do that I may inherit eternal life?" The noblest souls have believed that there is something best of all to acquire. All sorts of lesser objects—wealth, health, comfort, social position—have been pursued and have been discovered to be in themselves but phantoms. Even

the scholar's learning, the knowledge of the man of science, the trained eye or ear of the artist, the wisdom of the statesman, has never been accepted by philosophers as alone the complete good, with the attainment of which the aim of education will have been reached. Something more enduring, more widely shared by all must be found.

"To possess a satisfying view of existence as a whole, and of its first and final cause, to make a spiritual valuation of human life, to be haunted by a vision of the divinely beautiful, to revere a moral ideal which towers above custom and convention and to aim at living up to it, to believe in the realization of the *summum bonum*—these things which seem to be a high cultural achievement when stated in scholastic language, have been attained by multitudes of commonplace people in every land upon whom an ethical religion, and notably the Christian religion, has laid its spell."³

This chief good is not to be measured in quantity, as a fortune which may be amassed, or an amount of knowledge which may be acquired. Though it appeals to one's inalienable self and is one's own peculiar chief good, the possessor does not exhaust it: he leaves it also for others to enjoy. In essence it is a love of goodness. But for Christians that goodness can only exist in its supremacy in a Person. When human love is enkindled and friend is wrapped up in friend, the soul becomes aware that it has discovered rich treasure. The nobler the love, the more satisfying is it, the more enduring, the more confident of its immortality. From height to height love rises, becoming purer at every stage, until it passes beyond the transient and the visible into the eternal and the unseen where it is enthroned as the primal motive power of all Being.

That is religion. Out of this religion comes abiding and original character with

² F. W. Hirst, *Early Life and Letters of John Morley*, I, page 315.

³ W. P. Paterson: *The Nature of Religion*, page 28.

virtues finer, more deeply chiselled, of more delicate and softer shadings than the commonplace qualities which the crude hand of the moralist can shape. An invisible Artist of matchless skill patiently through a life time, etches in, now here, now there, his unique purpose, and by the spirit of His goodness tempers the soul so that it may sometime in the distant future realize thereby its own complete personality.

But how is this religious mind to be produced? What are the means and method of this education? Manifestly, it cannot be taught by the state. Such love of goodness is not instilled merely by precept nor is it quickened by the accuracy of the letter. In respect of education churches have too often separated their work from that of the State, which is "secular," as though it were on the same plane, instead of lifting it up into a higher realm. So we find in church schools and universities what is called "religious education," paralleled to courses in state institutions, consisting of a certain amount of information about ecclesiastical history or such dogmas as are supposed to be the necessary foundation for religious faith. Too often they are dry husks which contain no vital seed of spiritual potency.

Of course, facts are as necessary in religious education as in any other, and when the net is thrown widely it is inevitable that some spiritual gains will be made by the multitude of earnest fishers of youth. Without teaching the historical facts and doctrines of religion, there will be mere vague mysticism and spineless morality. But it is of supreme importance that the teacher should know the substance of his faith and what facts and doctrines of it are creative. "The mystic often consecrates all the dogmas or institutions that lay in his mind at the time of his ecstatic rapture"; whereas the rapture may have sprung from another source. When praise is given to church schools or colleges for basing character

on religious education, the critic might without difficulty make out a good case in challenging the exceptional worth of the product as compared with that of the best state institutions. And where the claim of superior morality is justifiable, it will be found to result from the intelligent faith and high character of those responsible for the instruction.

A similar educational problem, to be sure, faces the humanist. How is he to educate youth liberally? How are they to be served, heirs to the transforming inheritance of literature and the arts? On every side the complaint is heard that the classics are dead and even English is not taught well. The teacher can instruct his pupils in grammar, in the historical setting of the books, as to the materials out of which an author composed his play or poem, or as to textual discrepancies: but how is he to convey to them the real intent and spirit of the poem unless he is more than a scholar? If he is a humanist as well, then, like the hierophant, he will initiate his pupils into the mysteries of literature and art. Insight and knowledge are both necessary to make a great teacher, and he in turn creates humanists by making them familiar with great literature.

Not less truly does this hold in the sphere of religious education. In all the churches there have ever been not only saints preeminent and familiar, but multitudes of lesser and unknown disciples of their Master, whose lives adorn and transmit essentially Christian character. From this school and tradition religious education is recruited with teachers. Though the primary and significant facts of the Christian faith have been transmitted throughout the centuries by family and Church, and have become embedded in the youthful mind, fructifying atmosphere is needed to make them flower into character. Nowhere should it better be found than in the home, but often it comes from some teacher, who having fed her soul on the Christian classics—

the Scriptures, the hymns, the lives of the faithful—diffuses a gentle but persuasive influence about her. Others again through prolonged study have been able to fit the mysteries of religion with clear expression, to reconcile faith and science, to attain unto the higher unity of thought through the wisdom of the spirit; and happy are the maturing youth in college or elsewhere who have been brought within the range of such teachers.

For the production of Christian character the Church is responsible, not the State. It is for her to consider carefully the motives and ideals of religious education, how and where she can train her youth in the ways of righteousness. It is not sufficient to fence off a small portion of the day-school period in the state building, and there give by her own teacher what she calls "religious instruction."

Once and again the State has believed the Church to be guilty of trespass, and has become suspicious even of such simple religious exercises as the reading of chosen passages of the Bible, the singing of a hymn, or the use of a brief prayer. The State has been afraid of the excessive zeal of the Church and, therefore, frequently in the public school any semblance of religion is banned. Just here, however, it must not be forgotten that the parents of a very large number of the children of the common school wish them to be brought up with not merely a moral character but with the hopes and inspirations of religious faith. If their confidence in the common school is to be maintained, they must be freed from the dread of their children being completely secularized.

The public school is the result of a long process of compromise, and is a remarkable accomplishment of modern democracy, but it is delicately poised and might easily be thrown off its balance. The existence of the common school and of the state university attended by persons of almost every race, belief and so-

cial practice, is a proof that our communities have learned the virtues of tolerance and self-control. If this spirit is to be maintained and promoted it will be necessary that, though denominational or church influence is eliminated, there shall be created in the child's mind respect for the noblest of human achievements and aspirations and a receptivity for the true, the beautiful, and the good.

The task of the teacher in the state school is not an easy one. He must have a sensitive and sympathetic mind to avoid whatsoever may appear prejudicial to the moral or religious beliefs of any considerable section of his constituency. He is not free to fling out offensive witticisms, nor to drive a wedge in between parent and child, for the stability of the system of public education, which is, in large measure, committed to his keeping, depends not upon majorities but upon confidence.

By the time the youth presents himself at the door of the university it may be supposed that the foundations of his character have been laid. But still the teacher has a certain responsibility for his training. Therefore, in claiming his own academic freedom he must not forget that immature minds have their rights. Delicacy of approach, modesty of statement, distinguish the teacher who is aware that hypotheses are not necessarily truth, but suggestions by means of which more comprehensive understanding of facts may be obtained, and that history taught in a partisan spirit may pervert the mind as effectively as false dogma. He must steer a middle course. Without his own convictions a teacher is dull, whereas the propagandist is well nigh to being an outcast. Since, therefore, the integrity of education in state schools and universities is of primary importance, there is much to be said for the professor who sticks to his last, and teaches well his chemistry, physics, biology, or history. Our one demand is that good character and common sense show through it all.

Of late some churches in this land have been reaching out their hands, behind the politicians of the legislatures, to stop the mouths of teachers. I refer, of course, to the acts prohibiting the teaching of evolution in schools or colleges supported by the State. So notorious and formidable is the movement that at the meeting of the American Association for the Advancement of Science held in Philadelphia last December (1926), an organization was formed for preserving the intellectual integrity of the teachers of science, who accept evolution as one of the most assured of scientific hypotheses—not, of course, as a philosophy of existence, but as an explanation of one part of the process of nature.

Here is a crucial instance of what is implied in academic freedom and the liberty for the pursuit of truth. Leaders in some churches vehemently maintain that to teach evolution is to make a gratuitous attack upon the fundamental religious beliefs of a majority of the people of the State. The State, in prohibiting this teaching, does not undertake to say what is or is not fundamental in the Christian religion. It simply says that such teaching is disagreeable to the majority of the electorate in the State and, therefore, is politically inexpedient.

Thus, it is the Church, as represented by its leaders, which in this case is dictating to the State, almost imposing its dogmas upon it. What concerns us is not the lack of courage or intelligence on the part of legislators, but the mental and moral quality of the ecclesiastical leaders who have been able to make them their tools. Among the average folk there is, of course, much genuine religion, and those who direct them are doubtless sincere, but they are incompetent to give their followers such an intelligent understanding of their faith as can endure the scrutiny of the modern educated world. Where there is no guide with vision, the people go astray: where there is no

prophet, they perish. So it has ever been, and history repeats itself.

How easily is it forgotten that "common sense and respect for realities are not less graces of the spirit than moral zeal." (R. H. Tawney.) How often have those, who like cave-dwellers rest contented in the twilight of faith, clutched at the skirts of the men of vision as they called to their fellows to venture forth with them into the fuller light of the opening day. "They despised Knowledge, and Knowledge destroyed them, even the children of light." (Tawney.) But suffer me to give this word to those who have happily discovered how religion and advancing knowledge are reconciled. We must hold to the truth in love, remembering that now we know only in part, and we prophesy in part; and that of faith, hope, and charity, the greatest is charity.

The Religious Education Association is propagandist in the sense that it is seeking to widen the constituency of those who desire that religion may be made a more powerful factor in education. We must ponder singly and in groups how such knowledge as is efficacious for faith may be more widely diffused. It will also be our endeavor to make the classic literature of our religion more familiar to our young people, even to saturate their minds with its compelling truth.

The means and methods to be employed to this end we must consider with such good sense and earnestness as we may be able to command. It will be through the churches, of course, that this will be done for the most part, and their best minds should be devoted to the problems. If they, confirming the ideals of moral education as promoted by teachers of the State, complement them in their own sphere with the richer virtues of religious faith and life, Church and State will become allies in the noblest of all undertakings, the education of man into the fulness of his powers.

CAUSES OF FRICTION BETWEEN STATE AND CHURCH IN THE FIELD OF RELIGIOUS EDUCATION

A. W. MERRILL*

UNFORTUNATELY, the program seems to promise that this topic is to be treated from an historical point of view, whereas a speaker has been chosen who makes no pretense to historical knowledge. At the same time, however, much of the history relating to the subject has been gathered by competent students and so well presented in the official publication of this Association¹ that repetition is surely not necessary here.

In this connection let us not magnify the influence of history upon the conditions and problems of our present life. Too many of the institutions, activities and beliefs of this day can trace their most remote beginnings back only to yesternight to justify us in looking to history only for the causes of any social phenomenon. This is said in protest against what appears to be a commonly accepted explanation of the relation of church and state in religious education, and which can be fairly summarized about as follows: "Church and state were once united. The results were unfortunate. Therefore, church and state were separated. Now," goes on the easy historical argument, "the church is interested in a certain phase of education. The state is also interested in certain phases of education. Therefore these phases of education must be separated. Q. E. D." The beauty of that argument is that it arrives at the point desired without any burden to the mentality. Moreover, it is all true except the conclusion.

*Assistant Superintendent of Public Schools, Des Moines.

¹ Zollmann, Carl: Historical Background of Religious Day Schools, February, 1926.

Huff, A. LeRoy: The Change from the Religious to the Secular Aim in Elementary Education, March, 1927.

Myers, A. J. Wm.: Why the State Has Become an Educator, March, 1927.

Zollmann, Carl: Distinguishing Marks of the Modern State, as they Relate to Education and Religion, March, 1927.

It will be the contention of this speaker (1) that what friction exists is due almost entirely to misunderstanding of the elements of the problem, (2) that the friction is actually not as serious as generally supposed, (3) that the situation demands a readjustment of our attitudes in harmony with up-to-date educational theory and practice.

In the first place, what agreement is there as to the meaning of our terms? What is education? What is religion? What are the aims and what is the content of religious education? What do we mean by church? By state? What is the conflict between them?

Education, as some of us look at it, is the process of developing the abilities, capacities, aptitudes, interests and ideals of the individual in the direction of giving to him the greatest possible efficiency in adapting himself to his environment, in such a way and to such an extent as will be likely to contribute most to the welfare of society and to his own welfare, in so far as it does not conflict with that of society.

It is difficult to define religion. I venture to express my own thought in my own words only because I can find no other statement to which I can agree. As it looks to me, every individual accepts, whether consciously or unconsciously, some explanation, or group of explanations, more or less definite, of his relation to those forces which are commonly called supernatural, or which, at least, are not scientifically analyzed and measured. More or less in accord with this explanation, or with explanations generally accepted by the community, he develops, as a part of his education, certain attitudes toward these forces and certain ideals of conduct. Which is religion—the explana-

tion, or the formal statement of that explanation, or the attitudes or ideals developed, or the effect of these attitudes and ideals upon conduct, or all of them together, or some combination of certain of them?

Before we answer any of these questions let us remember that we are trying now to define religion only in the sense in which it relates to religious education. If education is the process of developing the powers of the individuals toward efficiency in adapting himself to his environment, then any phase of education must be dynamic. The acceptance of a philosophy purely and merely as a static acceptance cannot properly, therefore, be an end of education, however helpful it may be as a means. Is it not a matter of common experience, too, that there is no sure connection between the particular detailed form of philosophy that is accepted by the individual and the quality of the attitudes and ideals developed?

Can the teacher be blamed, then, if he thinks of religious education only in terms of the development of worthy attitudes and ideals, and of the power of these attitudes and ideals in the individual life? What is it that makes a man religious, if it is not that he has learned to translate his philosophy, whatever it is, into conduct?

Our topic further raises the question of two agencies of education and of their "conflict." What is the state? What is the church? Wherein do they conflict?

Somehow we are in habit of thinking of these great organizations as something apart from ourselves, as great external forces controlling us. On the contrary, we know that, as a fact, we control or can control them. I mean "we." In the main, the very same people who control the church—perhaps I ought to say, in this age of religious disorganization, "the churches"—are the people who control the state or who will control it whenever they care to take the trouble to do so.

If there is any conflict, therefore, it is

because people are in conflict with themselves. And that is the fact, in very truth. They do not know what they want. They are confused. They see certain interests here—political, and certain interests over there—religious. Instead of looking for the great principles which reconcile—rather, which unite these interests—they are looking at certain superficial aspects of the situation in respect to which these interests appear to clash. And this conflict of mental attitudes arises largely, as I hope to show, out of those other misunderstandings previously referred to, misconceptions principally of the meaning of education and of the functions of religion.

History helps to explain this phenomenon. In olden times the state, autocratic, even tyrannical, found in the church organization of that day a very helpful companion. So in a later day, when radicals began to demand political freedom, it was natural that they should recognize what a dangerous thing it was that the same men who ruled the state and wished to control men's actions should have in their hands, as rulers also of the church, the power to control men's thoughts. So it became a cardinal plank in the creed of many democrats that church and state must be separated. For the sake of political freedom they contended that the church must not be allowed to concern itself directly with affairs of state.

Now what a change. The state in America is democratic. The church is broken up into innumerable divisions, and to certain thinkers the Old Testament appears in a new interpretation. Church and state, they assert, must still be kept separate. But why? Because, they say, the state must not be allowed to concern itself with religion for the sake of religious freedom.

In this connection it should be remembered that the separation of church and state was stressed particularly by certain philosophers who wrote at the time of

the French Revolution from what is commonly called an atheistic point of view. Their writings were much read in America during the period when many of our state constitutions and early statutes were in process of development. To what extent the phraseology of our laws is due to this influence can probably not be determined. But it is interesting to note to what extent certain religious leaders of the day have accepted without question, but with a somewhat new interpretation, this atheistic dogma.

My first main point, then, is that what friction exists is largely due to misunderstandings of the meaning of our fundamental terms. The second point I have already tried to develop from the first, that this friction is not actually as serious as it appears to many, and this because it consists chiefly of a mental confusion due to the failure carefully to think out certain basic conceptions. My final contention is that the solution of our problem requires a readjustment of our ideas to conform to modern educational theory.

There was a time not long ago when, under the influence of an exploded "faculty" psychology, we believed that it was possible to divide child nature into parts and educate a part at a time. We then tried to recognize all sorts and kinds of education with a special agency for each. Physical education was assigned to the home or private gymnastic club, musical education to the singing school or the choir master, vocational education to the master in apprenticeship, moral education to the home, religious education to the church and Sunday school. But now, under the guidance of a psychology based on scientific study instead of subjective theorizing, we are beginning to realize that we cannot educate a child piecemeal. The purpose of education is the development of the whole child—of all his powers—to give him a well rounded character—to prepare him for complete citizenship in his community. Therefore, the school has taken over the gymnasium,

has made music a major subject in the curriculum, has undertaken vocational education and is constantly enlarging this field, has recognized moral education as a primary end of all teaching, and all this seemingly with the heartiest approval of those who had been most closely identified with the institutions which formerly specialized in these lines.

Now we have reached the final issue. In every other field of education we are probably all agreed. True education in its every other phase can proceed only with full and absolute cooperation between all agencies of education—home, schools, playground, social activities. But with regard to religious education we hesitate to apply the same logic.

For the sake of brevity I outline in rather dogmatic fashion certain principles according to which, in my opinion, we must readjust our attitudes toward the problem. I further believe that it is a failure to agree upon some such principles which is the real cause of whatever friction exists.

1. Religious instruction is not sectarian instruction. I am not sure but that the latter is sometimes so conducted that it becomes almost diametrically opposed to the former. If instruction in religion means the development of attitudes and ideals in such a way as to cause them to become active motives in conduct, it is a very necessary element in education. If instruction in sectarianism means the indoctrination of narrow dogma and the creation of prejudices against those of contrary opinion, it becomes even the antithesis to education, unless my definition of education is entirely wrong.

2. As organizations church and state must be forever separated. But the organization of either church or state is only a means to an end. The essential components of church and state cannot be separated because they are largely the same people. Therefore, the influence of church and state cannot be kept separate.

This means that the teachings of church and state cannot be separated.

3. The church has no monopoly on religion. There is no single vehicle for the development of religious attitudes. There is no one fixed form for the expression of religious feeling. There is no one exclusive pathway toward the formation of religious ideals. There is no one unalterable formula for the uniting of the atoms of religious attitudes, feeling, and ideals into the molecules of character.

4. Either religion is a vital element in education or it is not. If it is essential to true education no one has a right to say that those who are charged with the work of education shall be denied its use. Nor should that use be hampered in any degree which will interfere with its efficiency as a factor in education.

5. A democratic state engages in education simply and solely as a means of self-preservation.² Its only protection from destruction by forces within itself is the development of character in proportion to the development of knowledges and skills. Whatever is the most efficient means for the development of character, that means will the state be compelled finally to adopt into its system of education.

6. The most valuable results of education are those which are more or less incidental—those which are by-products of the primary teaching, attitudes and interests indirectly created while we are teaching. Dr. Kilpatrick calls them "concomitant learnings."³ If we are to treat religion in our schools as a subject to be avoided because there are a great number of differing opinions about it, we are going to teach coming generations that religion is a thing to shun, that it is a

matter in which controversy is supreme, that it contains no great essential guiding principles of life but only subjects for dispute.

In conclusion, let me say that this presentation should not be considered an argument against any type of church school, whether week day or Sunday. The public school must never come to be considered the sole and only agency of education. Any proper conception of the process magnifies the work, the duty, and the responsibility of the home, the church, the press, the amusement house, of every institution with which the individual comes in contact. But no one of them should be restricted to a narrow field, and the work of all should be articulated so that all may cooperate harmoniously toward the development of character. I plead particularly that religion be made the leaven of the whole lump.

Let us face the issue boldly. It may be that, with legal phraseology what it is, the week day religious school is the best temporary expedient to be found. Perhaps it is necessary to quibble about what constitutes the use of public funds for the teaching of religion, while groups of our children are adroitly enticed away from the allurements of a semi-heathen sectarian atmosphere in order that they may slip around the corner surreptitiously to meet their God. But that creates a situation that cannot and must not endure.

If the children of America should ever be allowed to "get religion", then will the foes of evil in America go into immediate hiding. If there are any of the brethren who are interested in entrenched vice or injustice, let them pray long and fervently that religion shall never become an integral part of the whole education of the whole child, for only by isolating it from education and keeping it in little sectarian pigeon-holes can religion be kept in its present state of impotency and hopelessness.

2. It will be interesting to compare the views of Professor Myers, "Why the State Has Become an Educator," *Religious Education*, March, 1927, and of Professor Weigle, "Why the Principle of Public Responsibility for Education Has Prevailed in the United States," in the April issue.

3. Kilpatrick, W. H.: *The Wider Study of Method*, *Journal of Educational Method*, October, 1921.

OUR TWO-HEADED SYSTEM OF EDUCATION

THE PROBLEM DEFINED

GEORGE A. COE

THE difficulties entailed by our partition of education between state and church can be conceived either as a number of particular problems or as one master-problem. A partial catalogue of the particular problems might run as follows:

1. Where is the dividing line between sectarian and non-sectarian teaching? A long series of laws, judicial decisions, and administrative regulations hangs upon this question, and the end of the series is not in sight.

2. If the church chooses to teach secular as well as religious subjects, what then becomes its relation to a state that makes itself the authoritative source of secular education? This question is a live one in the United States, China, Japan, India, and Turkey.

3. When the same children attend both a church school and a state school, what shall be the administrative relations between the two schools? How shall the pupil's time be divided? Who shall decide? In general, shall the two school authorities be coordinate and equal, or shall the state school have a superior prerogative by virtue of which it permits or denies this or that to the church school?

4. In view of the present rising inclination to require Bible reading in public schools, to teach the Bible in high-school classes, and even to teach a set of definite religious beliefs that are commonly accepted; in view, also, of the widely-held opinion that moral character requires a religious basis, the question arises whether the state school is to be purely secular, and if not, then what sort of non-sectarian religion it shall promote.

Such are our particular problems; but all of them are children of one parent-problem; and the seat of this parent-problem is neither the schoolhouse nor

the parish church; it is not the courtroom nor the hall of legislation, nor the constitution of the state, nor yet the ecclesiastical council, but the soul of modern man. Under the conditions of our world, we are not and cannot be quite what our fathers were. The meanings of life are shifting, and therefore, the meanings of the state, of religion, of education. Consequently, we have something far harder to do than merely to adjust a few contacts between two institutions each of which has a definite and fixed character. Our problem is nothing less than that of determining what the church and the state, each of them, shall signify for our new corporate life.

The manner in which changing outlooks create new difficulties of adjustment is well illustrated in the movement for anti-evolution laws and for the elimination of information about evolution from text-books used in state schools. The clash here is not primarily between two institutions; nor between contradictory views concerning the origin of man; but rather between two conceptions of the guidance of life and hence of education. The alternatives in the school are not dogmatic teaching of special creation on the one hand and dogmatic teaching of evolution on the other. One cannot dogmatically teach evolution as biology thinks it, for biology is not dogma, it is a science, and science constantly adds to its observations and revises its generalizations. The question for schools, therefore, is not, "Shall we cause pupils to believe this or that?" but, "Shall we develop in them the habit of observation, analysis, the open mind, and readiness to re-think their thoughts?"

To the extent that any church would prevent children from acquiring the scientific spirit and method, there is here

an irrepressible conflict; the answer must be either yes or no; there is no middle ground. At any such point the problem of our two-headed system of education is simply this: To help all parties to see clearly what the alternatives are, to choose between them in calmness, and then, "with malice toward none, and charity for all", to accept the consequences.

But evolution controversy does not contain our main difficulty. Education is still more seriously involved in the changed sense of life's values that expresses itself in the modern nationalist state.

Nationalism, as we experience it, is a new sort of corporate life. It binds together a great population not so much by racial sympathy, religious fellowship, or geographical enclosures as by notions, largely idealistic, of a common excellence, a common interest, a common destiny, a common glory. It arrogates to itself sovereignty in an absolute sense; that is, as all its authority is inherent in itself, not derived, so the nation is answerable for its acts neither to men nor to God. Its relations to other nations are determined by its own good pleasure only. This national selfhood is sensitive in the extreme; its dignity is easily disturbed, as by disrespect for a flag; and an injury to the person or the property of one of its citizens in foreign lands is taken as an affront to the entire nation.

This nationalist state is secular. It may speak respectful words concerning religion, but it specializes in something else. The interests that move it are for the most part economic, at least in their origin. Industry, commerce, and finance are its fundamental concerns, and therefore, its sovereignty tends, as occasion offers, to express itself as economic imperialism backed by armies and navies.

This kind of corporate self-regard is not an artificial or foreign thing that has been imposed upon us; no, it springs from our inner life, and it returns to influence our inner life. It is the organi-

zation and the instrument of feelings, desires, habits, outlooks, that proceed in major degree from our conquest of nature through science, invention, and power machinery. Nationalism has a part, that is to say, in the making of our personalities as well as our political mechanism. And here it encounters religion; for religion is concerned with the values, meanings, purposes, and ultimate organization of men.

Here lies the main problem of our two-headed system of education. We are attempting two independent approaches to the values of life, and each of these approaches takes a hand in the education of the young. The situation that confronts us is this: Modern nationalism increasingly permeates the public schools, and its trend does not coincide with religion. The bluntness of these words is not only justified by the facts; it is needed, because even our religious forces have not realized that our problem is one of spiritual dynamics far more than of administrative mechanisms.

Let us take an airplane view of what is happening. That public schools are increasingly used as an instrument for molding our citizens to fit state policies will scarcely be questioned. The development of state school systems is, in fact, an intimate phase of modern political self-consciousness. Cubberley has shown in detail how our schools, from the beginning reflecting the changing conditions of American society, are now becoming an expression of consolidated national selfhood.¹

During and after the World War there was official and unofficial anxiety throughout the country concerning the qualities of our citizens—their physical stamina, their intelligence, their literacy, their understanding of the meanings of citizenship, and the depth of their loyalty; and the public school was assumed, as a matter of course, to have the duty of producing a whole populace of a pre-

1. Cubberley, E. P. *Public Education in the United States*. New York, 1919.

scribed sort. We used to say that the kind of government that we get at our capitals depends upon the kind of people we are, but now we reverse the point of view: The kind of people we are to be depends upon the views of the administration.

The War did not create, but only bring to the surface, an idea that had been germinating. Dr. Jeremiah W. Jenks, writing on "Citizenship and Education" in Monroe's *Cyclopedia of Education*, declares in so many words that "the citizen exists for the state", and he enlarges upon the thought as follows: "Only when the mass of the citizens stand ready to place their obligations toward the state before all other obligations—those to self, to family, to friends—do we find the best state."

Another sign of this drift of sentiment appears in the following words, which are quoted from an official college bulletin: "Wherever final power or sovereignty rests, there loyalty is demanded. When the church was supreme it required ultimate loyalty or dealt death or excommunication. Now that the state is supreme, not to give it ultimate loyalty is treason. Many relationships rightly claim a share in each man's loyalty. For the state to recognize them is wise and just; to deny them is tyrannical. The state, as the proper arbiter of loyalties, must be tolerant."

These views are not inert abstractions. They go into the schools as a control of teaching. An educational sociologist, Snedden, unequivocally maintains that the schools should teach as valid whatever the state, duly registering the democratic will, adopts as a social policy. This means that education, even in the high-school grades, may not initiate such reflection upon history or upon ethical ideals as might correct our corporate blunders. Though Snedden's position is contested, there can be no doubt that he

has described one trend of actual teaching.²

The fault of the older history-teaching—that it over-stressed wars—is added to in these days by extreme sensitiveness to all criticism, even the fairest criticism, of our career as a nation, or of our national heroes. We are given to understand that the purpose of history-teaching is not to enable the pupil to form just judgments upon public policies, past, present, or future, but to attach him to his country by a kind of loyalty that precludes asking too many questions. To the same end we have salutes to the flag, flag etiquette, national-song etiquette, certain methods of observing national festivals and anniversaries, overdrawn reverence towards persons who hold office, the mythologizing of our past or, what is not less significant, the practice of selected silences.

All of this is directed, whether of set purpose or not, toward the welding of our whole people into one solid bloc in support of—well, in support of what?

Sinister motives, of course, are not to be suspected; but a sinister drift is there. This drift does not fix the heart of the pupil upon policies that would give moral greatness to a country regardless of its extent, wealth, and power; a more general, wholesale worship of "my country" is produced, and this means, in practice, that the pupil-citizen is being made into an instrument, rather than a judge, of any policy that has the unction of nationalistic sentiment.

In this matter the schools are following the spirit of the times rather than a thought-out design. But the recent incursions of our War Department into public education—and private and endowed institutions, too—are an open expression of a fully conscious nationalism. The many thousand high-school boys who are receiving military drill under the command of officers of the United States

2. For sources, and for a further discussion of the point, see Coe, G. A., "Religious Education and Political Conscience," *Teachers College Record*, 1922, pages 297-304.

Army may not thereby become prepared for combat service, but their minds are being impregnated with an idea, and this is the main concern. It is the main concern, likewise, of the Citizens' Military Training Camps, which are schools of citizenship conducted directly by the United States, not by the states. College classes in military science, too, are taught from a point of view so dogmatically nationalistic that dissenters from it are condemned as lacking in either sense or patriotism.

Let not the purport of these remarks concerning the War Department as educator be misunderstood. The facts are mentioned, not because of their bearing upon war and peace, but because they add to the evidence of an advancing control of education by a certain type of thought. There is growing among us, in short, a nationalist orthodoxy that looks upon the schools as its natural and proper instrument for controlling the populace. One of our historians, Carlton J. Hayes, declares that nationalism already has become with us a religion, with rigid dogmas, an object of supreme devotion, ritualistic worship (the salute to the flag, etc.), a calendar of saints, holy days, a catechetical system, and suppression of heresy!³

Call this, if you like, picturesque exaggeration; in any case, it points to a spiritually momentous fact. For modern nationalism assigns to human existence, both individual and collective, a meaning that cannot be reconciled with our ethical ideals or with the faith of advanced religions. The God of all the earth, the Father of all Mankind, is not nationalistic! By no twisting nor wriggling can we square any deeply religious education or any radically ethical education with the assumptions that we here encounter. The ethical spirit is the spirit of universal reason, universal good, without favoritism. Religious education has its charter and constitution in the ancient saying,

"We must obey God rather than men." It goes over the head of majorities, legislators, magistrates, the spirit of the times, asking, "What doth the Lord thy God require of thee?" Physically the state includes me, but spiritually I include the state. Its constitution and its laws bind me as far as penalties can bind, but my ethical freedom invites me to consider the value of all constitutions, laws, and penalties. State policy asks me to be a man of a certain sort; but before I obey I ask whether the great leader of my faith was this kind of man.

There are those who fancy that the church and the state can be adjusted to each other by reserving to the church a restricted area for its thought, its judgments, and its advice—that freedom within a fence is all that it can ask. Not so; the function of the church is to judge all the values and dis-values of life and to influence all the men it can by inducing them similarly to judge.

Religious education has been, upon the whole, especially within Protestantism, heedless of the growth of nationalism and of the educational problem that it involves. The eyes of the young have been directed partly to one or another ancient deposit of a faith, partly to an inherited worship, partly to conventional virtues. Even in liberal circles, as Case shows,⁴ the church school rarely introduces its pupils to the ethical actualities of modern society. By the implications of silence on the part of Catholicism, Protestantism, and Judaism, the spiritual life is made to appear capable of fulfilling itself within the framework of our present secular, industrial nationalism.

The question at the basis of the whole matter is, Shall the supreme political authority be accepted as *ipso facto* the supreme educational authority also? In religious terms this means, How is political sovereignty related to the sovereignty of God? In secular terms it means, How is the modern nationalistic

3. *Essays on Nationalism*. New York, 1926.

4. Case, A. T., *Liberal Christianity and Religious Education*. New York, 1924.

view of state sovereignty related to any inclusive ethical view of human existence? The simple, bald fact is that the churches are supposed to have, or to reach after, an inclusive ethical view of life, whereas the state does nothing of the sort. The state is geographically inclusive, but ethically restricted and confined.

Two recent decisions bear upon this point. In the Oregon case the United States Supreme Court, and in the White Plains case the Court of Appeals of the State of New York, declare that the political state does not have exclusive educational jurisdiction over the child, but that parents have authority co-ordinate with that of the state. In other words, the political power, though it recognizes no limits to its force, does recognize a limit to its ethical capacity. These decisions are so fundamental that they may well become historic landmarks in both politics and education. Ideally, education is one, not many, just as the personality of the pupil is one, but the oneness of education does not inhere in the state-school system. This system is a fragment of a whole that we have yet to seek.

Our immediate practical necessity, consequently, is twofold: *First*, re-definition of the respective areas. We need to know, on the one hand, what is the limited positive contribution towards ethical wholeness that the state schools endeavor to make; and, on the other hand, specifically what is the quality of the wholeness, corporate as well as individual, that the churches would promote through their schools. We have not as yet achieved clarity upon either of these points. At the present moment the progressive Protestant church school and the state school are working for pretty much the same set of generalized and therefore vague virtues; Catholic and Jewish schools, and conservative Protestant schools, are engaged in perpetuating

either ancient dogmas, or ancient ceremonies, or an ecclesiastical institution, or a special and limited solidarity; wherefore some persons guess that the great function of religious education is, through worship and dogma, to undergird the qualities of character that the secular state is interested in promoting, whereas other persons infer that religious education, being essentially a matter of sectarian worship and dogma, scarcely belongs within the educational fold. Our first need, then, is to face present ethical and religious and political actualities.

Our *second* necessity is a spirit of humility. One reason why our minds so often fail to meet when the relations between public school and church school are in question, is that public school men so commonly think of themselves as official representatives of education, whereas they are official representatives of special functions within education. On the other hand, there is the smugness of those who think of themselves as having a religion which they dispense to others! As long as such attitudes prevail, of course, it will be difficult to get together. What is more, our capacity as teachers of the young will be self-imprisoned. Church and state alike will do their best teaching and they will become most cooperative with each other when they take the attitude of learners rather than that of masters.

There is a special reason why profound modesty should characterize all church schools. To teach religion! What does this mean for these schools if not that they would solicit us away from our fragmentariness, our pettiness, our partialities, our strife, toward some hearthstone of the spirit in the house of a common Father? Can our churches and our religions do this, divided as they are from one another? Abandon self-complacency all ye who enter here! The churches can teach religion on one condition: That they themselves become seekers after the God whom as yet they only dimly know.

WHAT THE STATE IS DOING FOR CHARACTER EDUCATION AND WHAT IT IS NOT DOING

HENRY NOBLE SHERWOOD*

YESTERDAY the school was for the few; today it is for all. Yesterday attendance was voluntary; today it is compulsory. Yesterday the school was organized, administered, and financed by the church; today it is organized, administered, and financed by the state. Yesterday the curriculum was composed of the traditional three R's; today the subjects of instruction are too numerous to recite. Yesterday society asked the school to teach the child a few fundamental processes; today, in addition to this demand, it asks for vocational guidance, instruction in worthy home membership, in the use of leisure time, in citizenship, in health, and in ethical character.

Practically all these changes in educational emphasis have come within the life of the Republic. The latter half of the period has seen a real transformation in the organization and administration of our school system. During this period the school has had assigned to it the heaviest task in the history of education. It has accepted the assignment but has refused to assume full responsibility for obtaining the desired ends.

On the one item of ethical character, which is the subject of this paper, the attitude of the school is well expressed by the Committee on Character Education appointed by the National Education Association. "The natural responsibility of parenthood and the intimate personal relations of the home," says the committee, "at once suggest that this institution should be the primary factor in character development." Moreover, it is one of the functions of the church. In addition to the home and the church, the committee holds that the state, vocations, and general social life of the community

must be utilized for moral education. The problem of character education is one for society as a whole. All its constructive forces must be brought to bear upon it.

The current practices of our schools in the development of character have recently been pointed out by the Department of Superintendence of the National Education Association. This organization of education in a co-operative effort to revise the curriculum brought together through the questionnaire method, reports from two hundred and twenty-nine cities. These reports, together with courses of study and other material contributed by various schools, furnished the basis for the following findings:

1. Throughout the country there is evidence that the schools are, according to their best light, promoting character development in children. In many cases, the efforts are seemingly feverish, anxious, and even frantic in character.

2. It is impossible to discover any body of settled convictions as to the experiences and subject matter which should be productive in large ways of character results.

3. There is little evidence of carefully thought out, well-tested techniques of procedure which may be employed in securing character results. In a subject such as arithmetic, it is rather definitely known at this time what should be taught and by what procedures satisfactory results may be secured. Similar statements may be made of spelling and other subjects. There is no such situation in the matter of the materials or procedures in the field of character education.

4. Twenty percent of the two hundred twenty-nine school systems reporting use special character materials, such as the various codes and plans, special character education courses of study, or rating devices; twenty percent report definite organization for character education in the form of programmed periods; while sixty-six percent report some use of the opening exercise period for character education purposes.

The majority of endeavors seem to be directed toward the utilization of regular curricular and extra-curricular activities in such ways as to develop desirable habits and ideals.

5. The best results in character education are being secured in the classrooms through the

*State Superintendent of Public Instruction for Indiana.

relationships existing between children, and children and teacher, and through the procedures employed in the educative process.

In a paper of this length it would not be fitting to give a detailed account of the character education plans followed in any one school system. The summary of current practices made by the committee of the Department of Superintendence is convincing evidence that a conscientious effort is being made to give the youth of our land training in ethical character.

While the Department of Superintendence approached the problem of character education from the standpoint of curriculum revision, another group of educators have considered it in a more comprehensive manner. This is the Committee on Character Education of the National Education Association, of which Dean Milton Bennion of the University of Utah is chairman. On this committee, thirty-three in number, were college professors, city superintendents, secondary and elementary school principals and teachers, and public spirited citizens. Eight topics were studied: the processes of character education; classroom procedure; curriculum materials; school community; character scales and measurements; teacher training; delinquency, its forms, causes and prevention; character education plans and references for study. No member of the committee was able to give all his time and energy to the work; it was carried as an extra load. The investigation lasted six years and the results are contained in an eighty-nine page pamphlet published in 1926 by the U. S. Bureau of Education.

These two contemporary studies made possible through the collaboration of busy, practical school men show the willingness with which those responsible for public school organization and practice are ready to face the paramount question of our day and the method of their attack.

Dean Bennion's committee testified that:

"Strictly scientific knowledge in the field of character development is almost nil; by which

we mean that extremely little has been accomplished in tracing casual connections link by link without gaps from elements under our control to objectives desired. . . . For this reason we recommend as a definite portion of the investigation of moral education an inductive study of conduct as it takes place in the actual life of home and school and other social relations."

The validity of this suggestion is attested by the establishment three years ago of a research station in character education and religious education at the State University of Iowa under the direction of Professor Edwin D. Starbuck. As chairman of a committee of Iowans, Dr. Starbuck had previously directed a study to find the best methods of character education for the public schools. The plan proposed, known as the Iowa Plan, won the decision in an interstate contest on this question. We may, therefore, justly hope to obtain constructive reports from this research station and to see at least the beginnings of an attack that will lift the actual practice of moral education out of the empirical stage. In fact, already in addition to observation of children and experimentation with different methods and materials in the schools,

"Research is in progress along four lines: (1) the discovery of the elements, mental and social, which are involved in 'character' or 'personality'; (2) the use of comprehension and other tests to determine the adaptability of various materials to the maturity of pupils, and otherwise laying a foundation for the curriculum; (3) controlled observation and testing to determine, in terms of conduct, the relative value of various methods of moral appeal; and (4) the preparation of bibliographies of best character materials in order to enrich the program of the public school and of the church school."

In addition to this research activity in a state school, work of a similar nature is going on in the University of Chicago under the auspices of Professor W. W. Charters of the School of Education. Moreover, the Character Education Inquiry is an experimental project carried on by the Division of Psychology of the Institute of Educational Research at Teachers College, Columbia University. It is made possible by a grant from the

Institute of Social and Religious Research. The investigators are Dr. Mark A. May and Dr. Hugh Hartshorne.

It is hoped that the results of these scientific inquiries will be of service in rebuilding curricula and school procedure both in public schools and in higher educational institutions. In the past the major emphasis has been on information. We were concerned primarily with the problem of the acquisition of factual knowledge by youth. Improvements in the technique of the teaching process, such as theories of motivation, the problem and project method, and others, have been concerned with the mastery of certain skills and helping children learn text book facts. No one would minimize the importance of acquiring information but all, we hope, would acquiesce in the statement that the most important task of the school is the development of ideals. Our attention, however, has been directed away from this emphasis, first by our effort to teach subject-matter and, second by our deep-seated prejudice against formal instruction in the field of morality. But "Honesty is more valuable than arithmetic, and industry is of greater importance than geography. Useful as information undoubtedly is, it is only a means toward an end, and this end," as Dr. Charters says, "is the proper development of the fundamental ideals." A sound educational emphasis will be a great step forward in producing citizens that are not only intelligent but also righteous.

A program of this kind will challenge leaders and research workers in education to develop a technique for character building as sound and as productive of results as that now in use for the mastery of information. When it is found it will necessarily call for a reorganization of our teacher training curriculum. Teachers must be equipped for character education with as much care and perfection as for factual instruction.

With a full knowledge that methods

for realizing objectives in character education were imperfectly developed and in part experimental, a suggested course of study for training teachers has been developed by a committee of the National Council of Education. It is reported by Dean Milton Bennion in *School and Society* for June 30, 1923. Any educational undertaking, no matter how wise its program, will fail if incompetent teachers or those not prepared for the specific task in hand undertake to carry it out. The effort to develop plans for teacher training in character education is both timely and commendable. Here lies the paramount challenge to those responsible for teacher training.

In this connection it is interesting to note that the schools of Pittsburg, through the Henry Clay Frick Educational Commission, made an experiment to test the soundness of the following hypothesis: "Youth, of the high school age, is more susceptible to the influence of ideals than are persons at any other period of their lives. The higher the ideals the more strongly they grip boys and girls in their teens, and the more tenaciously are they held." A group of artists was introduced to the high school boys and girls to speak on the general subject, "Beauty and the Fine Arts." Each artist spoke to 10,000 pupils twice each day for five school days. The pupils gave their reactions in writing. The commission, after carrying on the inquiry in a purely scientific spirit, openmindedly, with no fixed idea in view, reported, "We may conclude that the results of properly presenting ideals of Beauty, Goodness, and Truth to youth may be predicted with confidence and certainty, if the experiment is properly conditioned."

The artists who taught the Pittsburg boys and girls were Lorado Taft, Henry Turner Bailey, S. H. Clark, Edward Howard Griggs, and Mrs. Bertha Kunz Baker, a group of mature persons with commanding personalities, and experts of general acceptance. They form a marked

contrast to the bulk of public school teachers. Our teachers are young: Over 100,000 are too young to be entrusted with the ballot. They are, however, entrusted with two or three million American children: One-half of the teachers in the United States are under twenty-six. Our teachers have not had thorough training: one-sixth of them have not had a high school education; over one-half of them have had less than one year of professional training. The former teach three million children; the latter teach twelve million. Our teachers are not of long teaching experience; one hundred thousand have taught one year; another hundred thousand have taught two years; only half of our teachers have taught six years. So long as America fails to make of teaching a real profession, we shall have a real obstacle to character education.

How essentially important it is that teachers be men and women of outstanding personality is the fact that the primary factor in the making of personality is the influence of other personalities. Character is caught. The influence of the Bible on character is primarily due to the personalities of those who have tenderly taught it. Just as concrete godliness reveals God, so concrete goodness reveals the ideal life. Just as the "life of God then and there shiningly present in living men and women" has nurtured the spiritual life through the ages, so the sacred personalities of real teachers will quicken spiritual life in the school room. Two hundred twenty-nine school systems replying to the questionnaire from the Department of Superintendence mentioned the influence of the teacher through proper example, character, and attitude more frequently than any other single item as the chief determinant in developing good character in pupils.

There is good reason to believe that school, in an effort not to train the intellect at the expense of the moral nature, is freeing itself from ignorance of essen-

tial processes in character formation and from the grip of curriculum traditions; that it is alive to the needs of improved teacher-training programs and of teachers who reveal character in their personal conduct and relations. There is also good reason to believe that our school is finding character values in pupil activities and in proper school administration and supervision.

Character grows out of meeting life situations. In the daily life of the school pupils face actual problems. These furnish opportunity for training in conduct. These are both curricular and extra-curricular activities in which pupils are a part and, therefore, in which they have personal problems, the solution of which are effective in developing moral intelligence. The performance of concrete acts of right conduct as the problems of the school life are met in the experience, provide each child opportunities for moral growth. As. Dr. Coe says,

"A school is ideally a social laboratory in which character grows primarily by working out immediate problems of human relationships, and secondarily by extending the principles and interests here developed to the larger society that encompasses the school. When pupils engage in this sort of laboratory work, the teacher, as their helper, gains an influence that he could not have through mere telling and compelling."

Pupil activities, therefore, in the life of the school as a whole, constitute an important emphasis in building character through worthy school procedure. The Department of Superintendence recognizes this principle in character as is evident by a statement in the Fourth Year-book.

"Very high value in character training should undoubtedly be assigned to the opportunities provided students to participate in the activities of the school which they attend, and in thinking about and taking responsibility for the improvement of the school as a place of living and working."

A tardy recognition of this truth—tardy for a democracy—is seen in the introduction of participation of teachers in the administration and supervision of schools. Mechanization of personal re-

lations, whether in classroom procedure, extra-curricular activities, or in problems of administration, means the absence of conditions that ripen individual initiative and develop wholesale cooperation. It is contrary to the spirit of creative education. In decisions involving methods, curriculum, and general policies, the participation of teachers creates an atmosphere favorable to moral growth. Just as it is a part of a teacher's problem to awaken in pupils free activities through which they shall grow, so it is also the administrator's problem to awaken in teachers conditions favorable to their ethical development. Administrative conditions unfavorable to the moral growth of teachers must also be unfavorable to that of pupils. A democratic school and a democratic administration of it are necessary to give the best conditions for the development of positive, effective, balanced moral personality; that is, it must be a moral school and have within its organization and methods the moral attributes which we seek for our pupils.

With the proper functioning of all the factors in organized educational life, the school alone can only do a part of the work in character education. Plato long ago rightly held that each adult citizen should have a large measure of responsibility for the proper care and education of children. A citizen can not meet this obligation merely by supporting state schools by taxation and enacting compulsory attendance laws. He owes to children of today a fit example in personal habits and in the vigorous exercise of civic duty in order that the community life may be ideal for them. No other one item could add more to success in the achievement of character for it would make character, not some personal excellence, not something that goes along with us as we pursue our major purposes, but the primary creative principle in them.

Our lives teach more emphatically than our lips.

The school necessarily must cooperate with the home and church, two organized educational agencies for moral training. Parent-teacher associations offer a convenient medium for establishing a working arrangement. The Sunday school, the week day religious school, and schools of religion in many ways have contacts with the public school. It is not in the province of this paper to discuss this phase of character education.

In concluding, I wish to quote with approval from a preliminary report of the Committee on Character Education of the N. E. A. which is embodied in the supplement to the Utah State Course of Study.

Many centuries of human experience have led to a consensus of opinion among enlightened peoples that the goal of human development is to be realized through love of God and love of fellow men. Love of God is attested through love of fellow men, and love of fellow men is attested through service. As conceived by all enlightened peoples, love of God and fellow men includes belief in moral standards, in the intrinsic value of the moral life and of personality, compared with which all other values are but relative.

Acceptance of this standard does not involve the public schools in religious sectarianism. There should be no reference to differences in creeds nor to absence of creed. Whatever conception patrons of the public schools may have of God, they generally agree that there is in the universe a "power that makes for righteousness" or, at least, they agree to a moral ideal and regard this ideal as a real power that guarantees the values of the moral life. One of the most essential elements in the development of personality is its response to ideals such as truth, goodness, and beauty; sometimes designated as God, or the Divine. This recognition of God is evidenced in our national life, in the great historical documents of Washington and Lincoln, in the inscription on the American coin, and in the services of chaplains in congress and in State legislatures. Should not such recognition of God be also characteristic of the public schools? Faith in and reverence for a "power that makes for righteousness" is a moral force that should not be ignored in any phase of character education in school or elsewhere.

WHAT THE CHURCH IS DOING FOR CHARACTER EDUCATION, AND WHAT IT IS NOT DOING

LUTHER A. WEIGLE*

CHARACTER is the ultimate objective of both education and religion. Both school and church, when they rightly understand their functions, aim to reveal the possibilities of life more abundant, and to develop within each individual the powers, resources, and attitudes which enable him to share in mankind's progress toward realization of these possibilities. Beneath all changes of outlook and emphasis, the world's great teachers, from Plato and Aristotle to Herbart and John Dewey, have agreed that the true end of education is character. Beneath all differences of creed, ritual, and polity, churches and synagogues declare their aim to be the saving of men from wrong and the upbuilding of their minds to the measure of the stature which is rightfully theirs as sons of God.

But character is difficult to define and hard to shape. It is a common human frailty, moreover, to mistake means for ends. Both school and church have manifested this weakness. They have been prone to rest content with less than the development of character. They have too often taken as final ends those proximate aims which are properly but means to the realization of their ultimate character objective.

The school manifests this tendency in various ways: (1) The readiness of teachers and administrators to treat the gaining of particular ideas and habits, the acquiring of areas of knowledge and ranges of skill, as ends in themselves. (2) The disposition to rationalize their neglect of moral education by proclaiming the principle that the right way to educate for character is to deal with concrete moral problems as they arise in

school—a principle which condemns the school to a policy that is merely opportunist, disciplinary, and remedial. (3) The disposition to ignore the religious sanctions of right living and the religious motivation of good character, and to assume that such ignoring of the central concepts of religious faith is necessary because of the principle of religious freedom.

Churches manifest this same frailty in various ways: (1) The disposition to assume that the intellectual mastery of a catechism, or the memorizing of passages of Scripture, or acquaintance with the facts of biblical history, constitutes moral and religious education and ensures the development of character. (2) The tendency to regard church attendance, church membership, and participation in the activities of organized religion, as ends in themselves. (3) A relative neglect of educational methods and principles, and a too great reliance upon measures which are merely reclamatory, remedial, and revivalistic.

Churches have themselves established schools of every grade. In colonial days the churches generally, save in New England, maintained elementary schools for the children of those who could not afford to pay. In the early nineteenth century the churches took the lead in establishing academies and colleges. Academies have been largely replaced by public high schools; but five sixths of the colleges and universities of the United States were founded and nurtured by churches, and three fourths of them still bear direct relation to the churches.

The spread of the principle of public education, and the ultimate victory of this principle in the hard fought battle for free public schools, was largely due,

*Sterling Professor of Religious Education in Yale University.

as Cubberley has shown, to the missionary zeal and devoted labors of men, many of whom were ministers, of Calvinistic heritage, Congregational, Presbyterian, and Reformed; and they were reinforced, in this field, by Protestant Episcopal, Baptist, and Methodist.

As the public school system became established throughout the country, most churches surrendered the idea of maintaining church controlled elementary and secondary schools. The outstanding exceptions to this rule are certain German speaking branches of the Lutheran Church, and the Roman Catholic Church. The latter, particularly, dissents in principle from the established policy of public education. Education as a whole is a unitary process, it holds, which must include religion. But the State is not competent to teach religion. The State may, therefore, levy and collect taxes for the support of schools, may set standards which it requires schools to maintain in certain subjects, and may even conduct schools for those who are without the Catholic faith, if they so desire; but it is the function of the Church to carry on, through the schools of the Church, the education of childhood and youth.

Catholic and Protestant alike desire the moral and religious education of their children. They differ in that the Catholic holds that the whole of education, to be religiously motivated and morally effective, must be in the hands of the Church; whereas the Protestant believes that the Church can so cooperate with the public school as to make religion effective in education, even though the whole process be not under church control. The Catholic has fairly well established the proof of at least part of his theory; it does succeed in training good Catholics. It remains for the Protestant to prove that his theory will work. If Protestant Churches will try it and succeed, it is not beyond the bounds of possibility that the Catholic Church may modify its policy of reliance upon parochial education, and move in

the direction of a larger dependence upon public schools, with correlated religious education in church schools maintained for the specific purpose of teaching religion.

The Churches made two great mistakes in the nineteenth century, which have narrowed and weakened America's provision for the moral and religious education of her children. One of these mistakes was to strip the public schools of religious elements; the other was the adoption of the International Uniform Sunday School Lesson plan.

I was amazed to read on the last page of the "Announcement" of this convention this statement concerning education in the public schools: "Religious motivation may not be used; the name of God may not be used." The error of this statement lies in its seeming to assert as a necessary principle what is, unfortunately, in too many sections of this country, the fact. Public schools of America do not afford to religion a place commensurate with its importance as a factor in our heritage, and as a principle undergirding and sustaining our moral well-being. With the exception of the reading of a few verses from the Bible and the recital of the Lord's Prayer in some states and communities, the teaching of religion has disappeared from these schools, and they afford to children no conscious recognition of the part that religion has played and is playing in the life of humanity.

Public schools are not themselves to blame for this situation. It was forced upon them by the quarrels and protests of the churches, or by folk who spoke in their behalf. Whenever a group, or even an individual, has chosen to object, on what are averred to be conscientious grounds, to some religious element in the program or curriculum of the public schools, that element has forthwith been eliminated. The movement has been almost wholly negative; there has been no positive reconsideration of its total trend

and inevitable result. It was not infidels or atheists that stripped these schools of religion. It was people who spoke in the name of religion. The fact is that adherents of all faiths in America have been far more concerned to see to it that the public schools should not contain any element to which they could object, than they have been to conserve in these schools the great fundamental principles of morals and religion upon which they all agree. Protestant, Catholic and Jew have shared in this movement. All must shoulder responsibility for the situation into which we have drifted. This is the first of the great mistakes of the Churches in the nineteenth century.

The second mistake is that of Protestant Churches only. With few exceptions, Protestant Churches in the nineteenth century fell into bad habits with respect to moral and religious education—habits which for the most part center about the adoption of the International Uniform Sunday School Lesson system.

In this period catechetical instruction declined in all the evangelical churches. That doubtless was well, for the catechetical method is not the wisest and most effective pedagogy. But with the method disappeared almost all direct teaching of Christian doctrines. That was not well. Churches came to depend generally, except in the more liturgical communions, upon successive waves of spiritual revival for the conversion and enlistment even of the children of their own members. They failed to realize the larger educational responsibility which was being thrown upon them by the increasing secularization of public schools. They had no real policy for moral and religious education, and surrendered this, for the most part, to various volunteer associations and agencies which sprang up to meet specific needs. The most important and widespread of these agencies has been the Sunday school.

Sunday schools of the nineteenth century were ungraded and manned by un-

trained volunteer teachers, who often had few qualifications for teaching except evangelistic fervor. They afforded but a half hour a week, often less, of class teaching. And they taught them all, from baby to grandfather, the same uniform lesson at the same time. But why, some one will say, remind us of these sad facts? Sunday schools of this type are a thing of the past. I wish that were so. Unfortunately, almost one-half the Sunday schools of this land still use nothing other than the Uniform Lesson system. The inertia of an established system, and the readiness of folk to follow the line of least effort, coupled with the desire of commercial houses to exploit these weaknesses for their own profit, stand like an impassable mountain-range across the path of effective progress.

The Uniform Lesson system prevents any real grading of a school; it fails to make provision for successive stages in the child's moral and religious development, and affords no special treatment in those periods which are generally recognized as of critical importance. It contains within itself no principle of progression, and does not permit any real correlation with the pupil's education in public school and college. Since it must provide a series of lesson topics which can be used by everyone, it is restricted to materials which lie at about the level of the comprehension of pupils from ten to fifteen years of age. Lessons so chosen are often unsuited to little children and to the more mature young people and adults.

The Uniform Lesson system, again, does not provide a proper basis for the study of the Bible. The attempt to choose passages which can serve all the school, from oldest to youngest, results necessarily in an over-emphasis of the narrative portions of the Bible, especially those shorter passages describing incidents which lend themselves readily to moralizing, and a relative neglect of the Psalms, the writings of the great Proph-

ets, the Wisdom literature, and the Epistles. Yet the portions of the Bible thus slighted are, with the exception of the Gospels, the highest in moral and religious value.

Not only the Uniform lessons, but almost all systems of Sunday school lessons, have been limited to material chosen from the Bible; and the schools using these lessons have tended to conceive their function in terms of instruction merely. The result is that pupils gain no understanding of such vitally important matters as the history of the Christian Church; the place of Christianity and Christian leaders in mediaeval and modern history; the comparison of Christianity with other religions; the development and present opportunity of Christian missions; the Christian approach to the social problems and movements of the world today; even the everyday problems of personal morality and social justice. It is tragic that public schools should omit these matters, as they do almost entirely; but schools upon which churches have relied for teaching religion neglect them as well, and confine themselves simply to the interpretation of scattered biblical narratives. How, in this situation, can children learn to understand and appreciate Christianity as a living religion? How can they make it live within themselves and bear fruit in character?

The result of the Sunday school's neglect of the essential place of activity in educational method, as well as in moral and religious development, has been that there has sprung up, within and about the churches, a multitude of other organizations for training in wholesome social living and in the attitudes, habits and group activities associated with Christian service. These organizations operate more or less independently, without relation to the Sunday school, and with policies and programs determined by their state and national affiliations rather than by their place within the local church's educational system. There results the

educational inefficiency involved in a situation which leaves instruction and activity sundered—the Sunday school with a program of instruction unapplied in the group life of its pupils, and the other organizations with programs of activity unrelated to instruction.

Such is the situation in nearly half the Protestant churches of the United States. But there is a brighter side to the story. More than half the churches are definitely sharing in the revival of interest in the problems of moral and religious education which stirred the country in the first quarter of the twentieth century. A new type of church school is being rapidly developed—a church school for teaching religion, maintained by a local church or a group of neighboring churches, for children whose education in other respects is provided for in the public schools. These newer church schools are graded in the same way as the public schools; they provide for moral and religious education through activity as well as through instruction; and their schedule includes week day as well as Sunday hours.

This movement is frankly experimental. It is now securely established, and is meeting with much success; but no one yet knows just what form of organization, or what scheme of curriculum, will prove to be best. Many are being tried.

It seems clear, however, that the curriculum will be experimental, and the program of organization inclusive. In education generally we have come to see that the school should be not so much a place to read about experiences as a place where children may have experiences of genuinely educative value. The school should be a fellowship of young folk living and working together under the leadership of a teacher; a fellowship within which children may have experiences of discovery, perplexity, problem solving, initiative, cooperation, responsibility, self-control, obedience to truth, and the like,

and may develop desirable qualities of mind and heart and will by being afforded opportunity and stimulus to exercise these qualities. So, too, the church school should be not so much a place where children may learn something or other about right and love and religion, as a place where they may experience religion and grow in character. It should be a fellowship of children associated in Christian living, under the leadership of the Church, and consequently gaining Christian experiences and acquiring Christian habits, motives, ideals, and beliefs.

The church school, so conceived, is inclusive. It cannot be confined merely to the Sunday hour, or to the type of effort which the Sunday school has ordinarily represented. Its instruction materials are drawn from the whole range of human experience. Its curriculum includes activity, service, cooperation, giving, fellowship, recreation—any experiences that may enter profitably into the development of Christian character. So the church school tends to include all lesser clubs, societies, and groups which the church fosters for the Christian education of its children and young people. The church school is another name for the church itself, undertaking, with a consciously educative purpose, to share its life and experience with oncoming generations.

I am stating principles which are guiding the actual practice of hundreds of forward looking church schools. These are the principles, moreover, which underlie the cooperative effort of Protestant churches, under the leadership of the International Council of Religious Education, to develop a new body of curriculum materials and procedures which will place the resources for educative work of this sort within the reach of every local church.

The great difficulty, of course, is to press through until the full result is reached in character. The church school

has little of the pupil's time; it must compete with many other interests. It is thus peculiarly open to the danger of enunciating principles without full grounding in actual life-situations or full fruitage in practice. It can secure little practice in its own name, so to speak; it must use other interests with which pupils are occupied, seeking to illumine and motivate their practice within these, to the enrichment of character.

I venture to suggest that the public school also has difficulty to reach the full result in character. Its difficulty is for another reason, however. The public school has time enough, opportunities enough for daily practice. Its lack is in the realm of principle. Moral character is most surely established only when it is undergirded and sustained by a faith that the constitution of the universe itself is moral, and that moral values are eternal. That faith, that conviction, is religion. But religion, we are told, must be kept out of the public school.

Let me say frankly that I do not believe that to be so. Sectarianism we must keep out of our schools. But that does not necessitate stripping them of all religious faith. The principle of religious freedom which ensures the separation of Church and State is precious. But we must not so construe the principle of the separation of church and state as to prevent their mutual recognition and cooperation. We must not surrender the public schools to the sectarianism of atheism.

We are deluding ourselves if we imagine that the introduction of non-religious "character-education" will solve the problem of the moral ends of education. Direct character education but raises the problem of the ultimate sanctions of morality. If public schools must teach that right is merely what men have agreed on, nothing more than public opinion—if they are estopped from saying that some things are right because we believe them to be rooted in the constitution of the universe itself, expressions

of the nature and will of the God upon whom our destiny depends—then we are in the presence of a new danger. Shall the State teach that right is mere fashion, and the Church that it has the stamp of eternity? That would be a conflict in the field of morality beside which the supposed conflict between evolution and Genesis is child's play.

For the old time public school to omit religion was a matter of little consequence, for it omitted many things. But for the public school of today, with its range of interests coextensive with life itself, with its pupil centered curriculum, and with its new emphasis upon character education—for this public school to ignore religion and to refuse to use in reverence the name of God, conveys to our children a powerful negative suggestion. They cannot but conclude that religion is negligible, and God a pleasant fancy of misguided folk, when the school which undertakes to afford them a social environment simpler and purer, yet wider, better balanced and better proportioned than that in which they chanced

to be born—I am using phrases of Dewey's—is silent concerning God and grants to religion no recognition.

But what has this to do with the churches, you will say. Much in every way. Churches were largely responsible for taking religion out of the public schools; and the churches will keep it out unless they experience a change of heart. One thing which the churches have not yet done for character education is to approach one another in mutual understanding, to undertake a thorough study of the problem of the relations of Church and State in education, by competent, responsible representatives, to the end that they may agree upon the type of recognition which, in full freedom of conscience, they desire the public schools to afford to the fundamental principles of religious faith. By failure to do this, they are unwittingly blocking their own efforts at the moral and religious education of children, and are betraying the schools into the hands of a small but growing group of pagans and atheists who dwell among us.

WHAT STATE AND CHURCH ARE DOING FOR CHARACTER EDUCATION

SUMMARY OF DISCUSSION

WILLIAM CLAYTON BOWER*

THE discussion which followed the presentation of what the state and church are doing for character education was spirited throughout. It quickly developed a number of differing viewpoints which subsequent discussion failed to resolve. These persistent differences of viewpoints made it manifest that the problem proposed by the convention is far from simple or clear, but rather extremely complex and difficult of solution.

This very difference of opinion, how-

ever, furnishes the proper setting for a fruitful thinking process of which, it is to be hoped, the convention discussions mark only the beginning. In this way, while the initial discussion failed to develop a cumulative progression of thought toward the solution of the problem, it did get many of the aspects of the problem out into the open and set somewhat of a pattern for the subsequent discussions of the convention.

The discussion seemed to organize itself around seven focal points.

First: A possible basis of agreement.

The question was raised as to whether

*In attempting to interpret the discussions of the convention on Wednesday and Thursday, Professor Bower has had the counsel of Professor George A. Coe, Superintendent W. J. Hamilton, and Rabbi Louis L. Mann.

it is possible or desirable that Jews, Catholics, and Protestants arrive at some common ground of belief and practice upon which they could unite in formulating a basis for the offering of religious education in the public school as an integral part of the public school program or upon a separate foundation in co-operation with the public school. The assumption back of this point of view was that in order to furnish a basis for church co-operation religion must be reduced to a minimum of doctrine and polity. To this position was opposed the view that the more fruitful approach is through the frank recognition of differences and the sharing of differing viewpoints with a view to ascertaining what each religious group has to contribute to the enrichment of religion from a positive rather than a negative point of view. It was held that out of such differences thinking would arise that would more quickly lead to the solution of the problem. A fruitful illustration of what might be accomplished by such an approach was cited in the instance of one community where three Catholic priests, three Jewish rabbis, and three Protestant clergymen had for some time been meeting for the frankest discussion of the problem as an affair of the local community. In this connection it was suggested that there profitably be drawn into such community conferences persons who were not affiliated with any religious body. This suggestion offered a lead for subsequent discussions.

Second: Factors of religious education in the public schools. A number of suggestions were offered as to the factors that enter into religious education within the public school itself. One group felt that the mentioning of the name of God would go far to secure religious influence. This view was challenged by those who felt that the process had to be much more vital and thoroughgoing than that, reaching the level of the child's experience. Another group insistently, and sometimes vehemently, advocated the re-

quiring of the reading of the Bible in the schools by legislative enactment. This position evoked a vigorous opposition which took the position that the mere reading of the Bible, especially the perfunctory reading of the Bible, not only did not have a vital religious influence, but might even secure a negative reaction to the Bible and religion. There was quite general agreement that the personality of the teacher is of the most far-reaching influence in the teaching of religion. It was pointed out, however, that few teachers in the public schools are at present trained either in character education or religious education. Instances in both Canada and the United States where such training is included in the normal schools were cited as offering stimulating suggestions as to what might be attempted in this direction. In this connection it was pointed out that the mechanism which so frequently obtains in school administration dulls the initiative and personal zest of the teachers and that this in turn has a repressive effect upon the personalities of the children. The view was advocated that much would be gained for religion by treating it in a natural and objective fashion as it emerged from time to time in connection with the other studies and experiences of the school room. A churchman who has had wide experience in studying the public school took the position that the public schools are already giving education of great religious value—in his judgment more than in many churches.

Third: The attitude of public school men toward religious education. A public school superintendent expressed the opinion that the public school men were willing to go as far as the church in effecting some kind of religious education in co-operation with the public school. Another superintendent pointed out that the churches themselves presented their own chief obstacle in this direction. Upon the school in certain instances taking the initiative in inviting some form

of co-operative religious education, the churches fell to opposing each other and even the school itself. An instance was cited in which the school board had offered the opportunity of giving religious education to the churches which were unable to meet the schools half way because of their sectarian prejudices and inability to work together.

Fourth: Motivation. It was in connection with the factors of religious education in the public schools that the problem of motivation emerged. Should not religion give the motivation to conduct taught in the public school? But how? On this point a somewhat radical difference of opinion arose. Some felt that such motivation could come only through the use of the concept of God; others opposed the view that the sanctions of moral conduct are to be found in immediate personal and social experience. It was to be regretted that the discussion moved on to other problems without pressing the advocates of these opposing positions for their supporting reasons. This part of the discussion was illustrative of the need for the analysis of concrete experience rather than the assertion of unsupported assumptions.

Fifth: The point of approach. It was suggested that the most effective approach to the sharing of views and purposes in the solution of this problem is to be sought in coming at the problem as citizens of the community and not as churchmen. In this approach the attention is centered upon the need of persons and of the community rather than upon

preconceived ideas, institutions and traditional procedures.

Sixth: The use of public school property for religious education. The discussion developed a conservative view with reference to the use of public school buildings for religious education. It was pointed out that in homogeneous communities it might be safely and wisely done. One of the dangers is that if the public school buildings are opened for the use of one group, they must be opened for the use of all.

Seventh: The function of the administrative overhead. It was pointed out that more was to be expected from the leadership of church boards than of local churches. A Canadian speaker instanced the effect of the union of the churches in Canada in promising, as the experience to date would indicate, that the larger overhead with its broader outlook offers a more constructive leadership than some of the small and sometimes obstructionist bodies that compose it. The work of the International Council of Religious Education through its Lesson Committee in projecting a curriculum based upon the most progressive trends in modern education was cited as an illustration of this possibility. It was suggested that perhaps the time had arrived when such a body as the International Council, representing the Evangelical Protestant Churches of America, might well approach corresponding bodies in the Jewish and Catholic communions for mutual conference on this problem.

LIMITATIONS OF PUBLIC EDUCATION

THE CATHOLIC VIEW

JAMES H. RYAN*

MAY I begin by laying down two principles fundamental to the discussion and to the point of view which is defended in this paper? First, there is no question of the right or of the duty of the state to educate. While the Church is opposed to state monopoly of education, it is not opposed to public education. What we criticize in public education is not the fact, the right or duty of the modern state to maintain schools, but the theories and omissions which underlie much of its practice and the methods it has often employed in the process of giving education to the masses.

Second, the Catholic Church interprets its mission in the light of the teachings of the Gospels. As a Church it is committed to certain beliefs and ethical principles, to their defense and propagation. The Church is not an ethical culture society, an open forum group, or a fraternal organization. It is a *Church* founded by Christ to which He has confided a mission, one of the principal functions of which is educational. The defender of a philosophy of state absolutism would not accept this view of the Church, since he looks on the state as supreme in every field and on the Church as a mere appendix to the body politic.

How a Christian can quarrel with our view, I cannot quite understand. Given Christianity, the Christian cannot but approach a study and evaluation of public education from the angle of Christian teachings and Christian philosophy. The criticism of public education, therefore, which he essays, provided it is sound and logical, is a criticism which all who believe in Christianity can accept. Moreover, the Christian criticism of public education is not of its superficial aspects but of the philosophical, psychological,

and educational foundations upon which modern state education has been constructed, despite the fact that in some countries the national school has not followed out these principles to their logical conclusions or that, due to the prevalence of Christian traditions and thought, the full consequences of the nationalist theory have not been experienced. Thus, the practice of public education in France is quite different from what it is in the United States. When due consideration is given, however, to all the historical factors which helped to make each system what it is today, and when allowances are made for them, it will be found that at bottom the French and American schools are grounded in the same system of philosophy, produce almost similar results, and lead to the same general outcomes.

What are the limitations of public education viewed from the Catholic standpoint? Foremost of all, its philosophy is incomplete, unscientific, and in many instances false, and if its philosophy be such, its educational practices cannot conceivably be sound. The philosopher of education must, before everything else, settle the problem of the nature of man. Unless he can answer the question "What is man?" he cannot proceed to the ulterior question of how man must be educated. And if he replies to the question wrongly, he will likewise fail in his answer to the educational question.

The theory on which public education is based is that man is solely and exclusively a mental-physical being, and it has followed this theory in constructing a system of education. The theory, however, is incomplete, for it takes no account of man's moral and religious nature; it is unscientific since, to the extent at least of ignoring religion, it

*Executive Secretary, National Catholic Welfare Conference.

contradicts the accepted conclusions of psychology and of ethics; and it is false because it denies the root principle of all Christianity, namely, that man is a spiritual being destined to the achievement of spiritual purposes. The theory of public education is bad biology as well for it advocates the "compartment theory" of man, assuming that the individual is not a unit being, that is to say, a physical-mental-spiritual being, but a composite made up of parts which are separable, if not separated in fact. Assuming this philosophy, is it any wonder that, for example, French educationists have not only banned positive religion from the public school, but have substituted in its place a system of "lay" religion and "lay" ethics, the philosophical groundwork of which is a denial of the religious nature and spiritual destiny of man.

The second limitation of public education is psychological. I submit, and everyone today cannot but agree with this statement, that it is no less bad psychology than it is bad philosophy to deny either explicitly or implicitly the religious nature and religious experiences of man. If man, viewed psychologically, is religious by nature, religious training must be recognized as a primary objective of education under pain of such education not being true to what psychology teaches. The by-products of this false educational psychology are no less pernicious than its direct consequences.

Assuming that man is not religious, or that the school need take no cognizance of the fact, means that the school atmosphere will be non-religious, that its influences will be non-religious, that its approach to every problem will be non-religious, and that the subject-matter it presents will be colored and transformed by its non-religious starting point. Religion in such circumstances cannot but come to be regarded by the child as of no importance, or, at best, as a matter of mere Sunday observance. Anyone acquainted with the subtle, profound, and

lasting effect of such an atmosphere, even where it is merely negative, on the plastic and impressionable mind of a child, can appreciate how disastrous for religion the lay view of education may become the moment it is translated into terms of educational practice. In some cases, moreover, the state has gone to the length not merely of allowing pupils to absorb subconsciously, as it were, such a view, but has positively ordered that this view should be taught in the school.

The third limitation of the public school is educational. Every theory of education is based on a philosophy and psychology of man. As we have pointed out, public education takes a truncated view of man. Its educational practice, therefore, no matter how perfect it may be along certain lines, cannot but be like the principles which it accepts. If this fact were fully appreciated, we would have the key to an understanding of a great deal of the professional criticism of current educational practices. Just as an automobile cannot run if it has only three wheels, even assuming the wheels to be altogether perfect, so a system of education must suffer the penalties which necessarily follow an incomplete philosophical and psychological construction of the nature of man.

In this context may I remark that so-called character education is a mere stop-gap, not even a substitute for religious training. Failure to recognize the existence of the spiritual life and the demands it makes upon man, insistence on training the child exclusively in the so-called natural virtues, give rise to educational impasses which no equipment, no teacher-training, no professional devotion can overcome. The theory of public education as it is generally defended reminds me of the famous statue which the philosopher Condillac constructed and on which he bestowed all the powers of sensation and of movement which the normal man possesses. Condillac, of course, invented a purely imaginary man. I

wonder if it cannot be said with truth that many of our public school educators are trying to devise an educational system for a creature no less imaginary than the sentient statue of the great French philosopher.

The fourth limitation of public education is religious. On the negative side, the public school cannot teach the tenets of any religious belief. Practically, this amounts to a public denial of the truth of Christianity—a conclusion which no Christian conscious and convinced of his religious position can entertain for a moment. Nor does the fact that the modern state is made up of people of many different and conflicting religions confer on the state the right to decide, even by implication, the truth or falsehood of any of them. The so-called neutral attitude of the state, in the last analysis, amounts theoretically to a denial of the truth of Christianity and practically to the teaching of an abstract non-historical type of religion which nobody believes in, nobody is satisfied with, and nobody has asked the state to teach.

The school completely secularized in textbooks, atmosphere, and principles cannot but give the impression, where it does not actually teach, that religion is a matter of indifference or of individual preference, that one religion is as good as another, that it makes little difference what a man believes so long as he acts honestly—to cite but a few of the false principles which are current among us and whose prevalence is due to the neutral character of public education more than to any other cause. A completely secularized education, minimizing or leaving to one side the consideration of the religious factor in life, cannot but eventuate in false attitudes toward history, toward the place of religion in social betterment and social advance, toward a non-recognition of the role which must be accorded the moral and spiritual in every aspect of life, individual and social. Bertrand Russell has pointed out that

secularism in education is a greater menace to Christianity than is socialism or communism. As a matter of fact, when the secularist philosophy of education is logically and consistently carried out to its ultimate conclusions, as is done in France in the *école laïque*, it necessarily leads to religious indifference when it does not beget frank outspoken unbelief.

One further statement. Analytically the limitations of public education, from the Catholic viewpoint, may be reduced to the four headings cited. These factors, of course, do not operate separately, but conjointly. The secular system is a unit founded on a unit philosophy. Academically we can point out these limiting factors as individual points for criticism. Practically they dovetail one into the other and make the public school what it is as a vital educational force. At bottom, therefore, it is not a matter of praising or criticizing this or that aspect of public education. The criticism is root criticism, of the system as a philosophical and educational ideal, and not of particular examples of public education as modified by conditions, historical, economic, political, or social.

In conclusion may I point out that the theory of public education, accepted in the great majority of modern states, presents us in the United States with a knotty problem, one with many sides and many angles. We are a democracy. Every function of our public life, therefore, is more or less under the control of the people. The schools in a democracy are what the people want them to be and what the people make them. Now, public education can truly be called public only if it represents the views of the public. But what are the views of the American public, political, philosophical, educational, and religious? To what extent shall the school be secularized? Shall it be secularist to the point of becoming lay, as in the French system? All these questions, and many others besides, de-

mand an answer from us as American citizens. They demand more than a mere academic answer if we believe in Christianity and its mission to the world. The problem of the secular school must be faced honestly by the religious educator in its full implications, in its consequences, not for this generation alone but for the generations which will follow after us, and in the light of the religious doctrines which we profess.

The Catholic position is, I venture to think, logical, clear-cut, frank and above-board. To us it is always somewhat a mystery how any Christian can hold a position different from our own. Be that as it may, some systematization of the conflicting viewpoints ought to be possible. As everyone knows, the question

has been solved satisfactorily in more countries than one. Whether the people of the United States will come to a solution acceptable to all because they have learned to acknowledge and are willing to respect the rights of all remains to be seen. A spirit of fair play and justice will do more to help us find a satisfying answer to the problem than possibly anything else one can imagine. At any rate, from our point of view one thing is certain, the Catholic Church would not be doing a service to its constituents should it substitute for the educational position which it has maintained down the centuries a theory which, viewed from the angle of Christian teachings and Christian life, is, to say the very least, unacceptable.

LIMITATIONS OF PUBLIC EDUCATION

THE PROTESTANT VIEW

LYNN HAROLD HOUGH*

AFTER this very searching paper by Rabbi Mann¹, who has so admirably presented a point of view which, in important aspects, must command not only the interest but the enthusiastic assent of many of us who do not share membership in the venerable communion he represents, I have the somewhat difficult task of presenting the view of a Protestant Catholic. I suspect that there should have been two speakers to present the Protestant view, one to speak from the sacramental position, the other to represent the view which is aptly, if less than fairly, described by Burke's famous phrase "the dissidence of dissent."

I shall frankly occupy, Mr. Chairman, the area of a man who accepts the Catholic position, a man who claims, by a kind of spiritual right of eminent domain, a share in those sanctions which have been represented with such magnificent historic continuity by the Latin tradi-

tion, with such notable emphasis by the Greek and Anglican traditions, and which many of us in emphatically Protestant groups insistently claim as our own.

We can begin best, I think, if we desire a frank appreciation of the attitude represented by friends engaged in educational activities supported by the state, by remembering the brilliant monograph written by the late President Andrew D. White of Cornell University regarding Thomasius, who was one of the founders of the University of Halle. Dr. White refers to the influence of Thomasius in "favor of freedom from sectarian interference," and goes on to say, "Down to the time of his work at Halle, German universities had been mainly sectarian, and their sectarian character, whether frankly brutal and tyrannical, or exercised deftly and through intrigue, held back science and better modes of thought during many generations."

*Pastor, Central M. E. Church, Detroit, and Vice-president of the Religious Education Association.

1. See page 588.

Here you have the case for public education, with its ample freedom to teach and freedom to learn, put with unhesitating vigor. And I for one would gladly admit that the physical and biological sciences have gained immensely by being carried on in such an atmosphere as that of our state universities. I would go farther. This atmosphere is singularly favorable for the critical study of the history of religion, and of all the documents involved in the great religions of the world. The study of religion by those whose favorable disposition causes them to be tempted to "see the thing as the eye likes the look" is met with sharp challenge by that critical candor which the scientific mind requires. And the scientific mind is of the very genius of the state university.

One does not feel, however, that, having said these things, he has conceded the whole case. As a matter of fact, the cool objectivity of the scientific mind may hold its own unconscious presuppositions. And freedom to teach may, in the subtlest fashion, become freedom to teach anything which is not too closely related to the historic positions of evangelical Christianity. We have to face frankly the fact that, in numbers of highly articulated universities supported by the public purse, it is simply bad form to show too much interest in anything too closely related to the sanctions of the historic evangelical faith. I do not mean by this the particular view of some particular group. I do not mean something characteristically Protestant. I do not mean something specifically Presbyterian or Baptist or Methodist. I mean the fundamental belief in life as a moral and spiritual adventure, lived in a kind of intimate fellowship with the vast personal life above our lives to which we give the name Almighty God, and which has become articulate in the personality of Jesus Christ. In this sense, freedom to learn too often means freedom to learn

anything under heaven except evangelical religion.

The atmosphere in many a class is created by a teacher who happens to have a capacity for brilliant and astute thrusts at evangelical religion. The master of adroit paradox, whose point plays against historical religion, finds himself rather happily at home in many a state supported institution. If I am a teacher of philosophy and speak of the great historic philosophers in such a way as to depreciate their moral and spiritual idealism, if I speak of unsavory aspects of the Platonic teaching and forget the glowing beauty of his moral and spiritual insights at their best, if I sneer at the moral enthusiasm of Immanuel Kant and praise the darting liberty of the mind of Voltaire, I am secure enough in many a state university. On the other hand if I refer with enthusiasm to the moral and spiritual supremacy of Jesus, I have committed the sort of *faux pas* which, frequently repeated, may almost endanger my position in the institution. I am not speaking from the area of any sectarian enthusiasm. I am simply insisting, if I may do so without suggestion of irreverence, that Jesus ought to have the same sort of entrance to the mind of a state university as Voltaire. I am not asking favors for evangelical religion. I am asking for a noble sort of fair play.

Ralph Waldo Emerson said that there is one law for man and another law for things. This distinction is quite often lost from view in a state university. Indeed very often its whole mood is that of trying to make the law for things cover everything that has to do with man. Education ought to mean an insight into the nature of relationships between rational beings, as well as into the nature of impersonal laws. Particularly should this be true in an institution supported by the public for the great ends of public welfare. It can scarcely be denied that success at this point has not been so notable as we might desire. A

self-conscious fear of regarding life as a personal adventure, as a thing centering in personality, has gotten into our intellectual life.

In his trenchant and penetrating volume, *Literature and the American College*, Professor Irving Babbitt of Harvard University draws a sharp contrast between Socrates and Francis Bacon in respect of education. "What the Baconian understands is training for power, training with a view to certain practical or scientific results. On the other hand," Professor Babbitt says, "the aim of Socrates in training the young was not to make them efficient, but to inspire in them reverence and restraint, for to make them efficient, said Socrates, without reverence and restraint, was simply to equip them with ampler means for harm." Without viewing Bacon and Socrates in terms of sharp antithesis, surely it is clear that the Socratic conception of education should be kept in our mind. Can it be claimed seriously that institutions supported by the public do this in an adequate way?

Ever since Rousseau, enormous numbers of people have been viewing life as vast and splendid self-expression, changing sometimes into romantic revery, and at last all too likely to become a cruel and remorseless lawlessness. When I was in Geneva last summer, I sat one evening watching the great white head and shoulders of Mount Blanc sink into the shadows of the night. There were plenty of materials for thought. Here in Geneva Rousseau was born. Here in Geneva Calvin lived. One believed in vital self-expression; the other in noble and stable self-control. I like to believe that there is a possible synthesis between the two views, that there is a type of life which will conserve all those great sanctions which have been shown by human experience to be essential to the upbuilding of the moral and spiritual life of the race, and will fill these sanctions with a vivid, hearty quality of joyous eagerness which will take away all the hard rigidity

of mere convention, and leave the radiant energy of creative enthusiasm. It seems to me that the typical state university has not discovered the secret of this synthesis.

Voltaire, in his later mood, declared that if there were no God it would be necessary to invent one. It is hardly to be asserted that this insight of the witty and corrosive French man of letters has secured a commanding position in the thought of those who create the mood in which our state supported institutions do their work. Reverence for physical facts is of the very genius of the state university. Suspicion of everything which cannot be weighed, which cannot be inspected by means of telescope or microscope, or cannot be analyzed by the spectroscope, is equally a part of the attitude which the school supported by the public seems most easily to develop.

I see no reason why we should not frankly allow those great sanctions which have arisen out of the whole religious experience of the race, an experience which goes beyond the church's religion but surely includes it, the opportunity for honest and clear expression in state supported institutions. Surely it is clear that, as long as state institutions are more interested in impersonal laws than in the study of personality, as long as they are more interested in the law for the thing than in the law for man, as long as they are more interested in developing efficiency than in developing reverence and self-restraint, as long as they are more interested in self-expression than in the discovery of eternal standards, they will have grave and far reaching limitations.

A new era lies before the institutions supported by the public, when, without committing themselves to the particular postulates of any ecclesiastical or philosophical group, they develop a hearty openness of mind to the consideration of those masterful values which emerge when we approach life as an affair of persons, as well as an affair of force and things.

LIMITATIONS OF PUBLIC EDUCATION

THE JEWISH VIEW

LOUIS L. MANN*

THE Twenty-fourth Annual Convention of the Religious Education Association will go down into history, first and foremost, because it had the courage and the vision to face what is possibly the most perplexing, as well as the most difficult problem confronting education in general and religious education in particular. The Religious Education Association, with its ideal, that there should be "more religion in education and more education in religion," and meeting in our country, which more than any other is dedicated to, as well as predicated upon, the absolute and complete separation of church and state, will, because of this year's program, simplify, if not clarify, a problem which has the defects of its virtues.

I. THE AMERICAN TRADITION

The American tradition developed as a reflex to the unholy alliance of church and state in European countries. The Pilgrim Fathers remembered how, because of religious persecution, Spain lost some of her most learned and scientific minds, how France exiled her most skilled and useful citizens, and how England banished many of her most conscientious people. The union of church and state had wrought a threefold harm; first, to the church; secondly, to the state, and thirdly, to people as individuals. With the union of church and state, men of conviction were branded as enemies of the government and of God; nobility of character was no security against bigotry and persecution; neither guiltlessness of youth nor respect for age served as restraints against "man's inhumanity to man," and all the more tragic, because it was in the name of a common Father, whose command was "to

do justice and love mercy and walk humbly with thy God," and to "love thy neighbor as thyself." The background of religious bigotry, augmented by the force of the state, seemed all the deeper black, because of the bright hopes of religion, which were miscarried, perverted, betrayed.

America, the new world, has repaid the old in many ways, yet in none more effectively than in pointing the way to the absolute separation of church and state. The Mayflower pact of "a free soul, in a free church, in a free land" has never been surpassed. Piety was not to be confused with patriotism. Various "isms" and "oxies" were never to interfere with government, nor was government to control religious faith. Religious passions were to exalt and not to degrade humanity. America's genius lay in retaining all the advantages, without the disadvantages, securing all the rights, without sacrificing the privileges, encouraging initiative, without loss of self-restraint. The American ideal was not a state controlled church, as in the Byzantine Empire, nor a church controlled state, as in the middle ages, not even a system of toleration, as in Germany in 1648 and in England in 1689, but a free church in a free state, so that one might never speak of "*the church of America*," but merely "*the various churches in America*."

Union of church and state has wrought greater suffering upon no one than it has upon the Jew, largely because he represented a minority and was never more than one percent of the world's population. In addition to the cardinal doctrine of Judaism, "the law of the country is your law," he welcomes the complete separation of the church and state with a passion born of a long and sad experi-

*Rabbi, Sinai Congregation, Chicago.

ence. He firmly believes that "liberty for all is the best guarantee for liberty for each," and see the Magna Charta of religious liberty in the United States in the Constitution VI, 3, "No religious test shall be required as a qualification to any office or public trust under the United States," and in the first amendment: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." "In matters political, the majority must rule, but in matters of conscience, the majority has no such power," is an expression of the genius of America.

The story of the development of religious freedom in America is most dramatic in its setting. The Master Artist chose the *dramatic personae* with a variety and colorfulness that make them all the more striking and convincing. There was Roger Williams, the Baptist, who suffered in order to teach that "civil powers had no authority over conscience." Lord Baltimore, the Catholic, was equally broad and convincing; William Penn, the Quaker, insisted that "we must yield the liberties we demand." Thomas Jefferson, the free thinker, overthrew the established church in Virginia and then made the union of church and state impossible in the national Constitution. There was Asser Levy, the Jew, who refused to accept the military exemption granted him because of his religion, and insisted that serving his country was both a privilege and a responsibility which no true citizen could shirk or neglect. The position of the Jew has always been one of complete loyalty to the ideals that gave America birth.

II. A CONDITION, NOT A THEORY

The Jewish position until comparatively recently was one of protest to any infringement of the separation of church and state in America, and of eternal vigilance against any encroachment of state over church or church over state. This attitude was largely negative, as was that

of our country, which came into being as a protest to abuses and conflicts of church and state in other countries.

A moral attitude can never be solely negative. Avoiding a sin of commission may still leave the guilt of omission. Dean Athern, in *Character Building in a Democracy*, has shown that 58,000,000 people in the United States, nominally Protestant, are not identified with any church—Catholic, Protestant or Jewish; that more than 27,000,000 American children and youth, nominally Protestant, are not enrolled in any religious school and receive no formal or systematic instruction in religion. A study in Cincinnati recently revealed that only 3,000 children out of 40,000 in the public schools attended religious school. A recent study in Chicago revealed the fact that only 12,000 out of 55,000 Jewish children of school age were receiving systematic religious instruction through religious schools. While some have private instruction, the picture is anything but encouraging. About seven out of ten children and youth in the United States are not being touched by the religious program of any church. Many of the schools are woefully lacking both in equipment and in the calibre of the teachers.

The picture is dark and dismal. When one adds to these facts the observations of judges in the Juvenile Courts that the majority of juvenile delinquents have had no direct contact with the church and the religious school, we can understand the increase of crime, lawlessness and delinquency in the United States. The large majority of criminals, as statistics show, begin their unfortunate and anti-social career in youth.

We are facing a problem of irreligion and atheism and an inevitable weakening of moral fibre among multitudes such as religious schools, under favorable conditions, teach only 35 or 40 hours a year. Catholics and orthodox Jews, however, are an exception to this statement. Is this sufficient time to inculcate prin-

ciples of morality and the ideal of the spiritual life? If religion is, as I believe, *caught* rather than *taught*, is even this minority—to carry out the figure—sufficiently “exposed” to religion? The inadequacy of the time, the lack of trained teachers, the curse of the volunteer system of teaching, present a strong challenge to those of us who take religion seriously. A delightfully charming young girl of sixteen, with no special preparation, who volunteers to teach religious school, might with equal justice, or rather lack of justice, volunteer to perform an operation for appendicitis. The superintendent, who accepts such volunteers, helps to prove Sabatier’s statement: “We are incurably religious; if not, our religious school teachers would have destroyed it for us.” Religious school teaching must become professionalized—and by that I do not mean commercialized. It must require and demand both preparation and concentration; neither without the other. If ministers were mere volunteers and did not devote their lives to their work, they would be as inefficient as the vast majority of religious school teachers are. So long as we demand little, we get less. If we demand much, we shall get more. Let religious school teaching be dignified and its standards elevated, so that it will spell challenge to the best young men and women in our country, rather than come in the nature of a condescending acquiescence on the part of the poorly equipped. So long as we accept volunteer teachers, with little or no preparation, and give them a scanty program, with slipshod methods, we are undermining the greatest service that we might render, and saying to the world eloquently and persuasively, though in silence, that our service is worth little. Only when we demand time, equipment, money, and trained teachers, can we capture the imagination of the public and make them feel that our service is worth while.

A number of plans have been put into

operation to give church schools more time for religious instruction. Among them, the *Colorado* and the *Dakota* plans are not well adapted for elementary schools, but seem to serve well for the high school age. As almost all educators now agree that character is largely formed before the high school age and the moral life in some of its aspects almost completed before adolescence, these plans fall short for the most crucial period. The *Gary* plan, allowing school time and giving school credit for other studies might, with some modifications, be helpful for religious weekday instruction. The *Gary* system “would make religious instruction an integral part of the education of the child, would give it dignity, because of its connection with the educational scheme, which it now lacks, would co-ordinate it more with the national life, and at the same time would bring no pressure to bear upon any child in the direction of sectarian instruction.”

III. THE JEWISH POSITION

This rather long introduction will make it possible to state the Jewish position rather simply and briefly. As a positive religionist, the Jew claims that the ultimate sanction of morality is religion, and that religious training is essential to good citizenship. As religious school training cannot be given in the public school without sectarianism and without danger to the fundamental principles of the separation of church and state, he must find a way to steer safely between the Scylla of irreligion and the Charybdis of a state controlled church, or a church controlled state.

Four methods of meeting the irreligion, the materialism and the moral laxity through religious instruction have been presented; first, daily Bible reading in the schools with or without comment; second, Bible study outside of school hours but with school credit, as has been done in Colorado and Virginia; third, compilation of such parts of the Bible as

may be agreeable to all denominations and discriminatory to none; fourth, the shortening of the school hours for the purpose of religious instruction outside of school buildings, under the guidance of the denominations themselves.

The first of these, Bible readings with or without comment in the public schools, is not and cannot be satisfactory, because: (a) Mere Bible reading is often futile and may be harmful; (b) the stereotyped and perfunctory reading may lead to contempt; (c) the Bible unexplained with its oriental background and its unfamiliar mode of expression may serve as a stumbling block; (d) if explained, sectarianism and incompetency will be most natural; (e) it serves as an entering wedge for terminating the separation of church and state.

As American educators and religionists, we feel that an education cannot be complete without religion as an indispensable element. At the same time, we must safeguard the American tradition above everything else.

Last year, the Joint Commission on Religious Education of the Union of American Hebrew Congregations and the Central Conference of American Rabbis committed itself strongly in favor of the fourth of the suggested plans, namely, shortening the school hours for the purpose of religious instruction outside of the school buildings, under the guidance of the denominations themselves. As this statement is authoritative, I want to quote it word for word:

"We have been instructed to consider the question of cooperation with other religious and educational bodies. We recommend an indispensable basis for such cooperation, the content of our religious resolution which is essentially the substitute resolution of the Conference. In other words, we are opposed to any form of religious instruction as part of the public school system or during the public school hours. It is our conviction that the latter recommendation of various religious bodies, no matter in what form suggested, are hostile to the principles of democracy by virtue of which each group is entitled to the right of religious

liberty, and the integrity of its religious interpretations.

"I. We advocate that the public schools reduce their time schedule by closing the entire public school system one hour or more at the end of the school day. The time thus put at the disposal of the children may be used by the parents for such instruction for their children as they may see fit.

"II. Further, it is the sense of this Committee that the plan for week day instruction, which had been previously recommended by the Elementary Committee, be adopted without regard to the results of negotiations with other religious bodies, or with other educational institutions. We feel that the Jewish tradition of week day religious instruction should be continued no matter what the results of such negotiations may be. If the public schools should close earlier on certain days, our problem would be made easier; if the public schools refuse to do so, we must continue to work for week day instruction in any case.

"The Commission also adopted a plan for introducing week-day instruction into the religious schools of this country, and, following the adoption of the report by the Conference, the Chairman of the Commission was authorized to appoint a Committee to confer with the education department of the Protestant and Catholic churches for the purpose of securing united action on this matter." (C. C. A. R. Year Book, volume 36, pages 83 and 84.)

Both Protestants and Jews at present have neither the equipment nor a sufficient number of trained teachers to satisfy this method of meeting the challenge of materialism and irreligion. But "necessity is the mother of invention." If this convention and similar bodies insist strongly enough that the one hour of instruction on Sunday is insufficient, that the very term *Sunday school* ought to go out of existence, and that the name *religious school* should take its place, that both Sundays and one or two hours of weekdays be utilized for the building up of the spiritual life and strengthening the moral fibre of childhood and youth, we might hasten in our country the realization of the song of our lips and the meditation of our hearts:

"America, America,
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea."

THE LIMITATIONS OF CHURCH EDUCATION AS SEEN BY SCHOOLMEN

M. G. CLARK*

THE speaker assumes that the purpose of this program is to find a line of educational co-operation between church and school, in order that each may fulfill its obligation to the children of America and to the welfare of society. The speaker finds himself in a unique position. While he is a schoolman, he nevertheless considers himself a churchman, who would defend the church he loves and serves as quickly as he would the school to which he is giving the service of his life. He believes in the church as a divinely established institution for the education of humanity in the philosophy of human brotherhood through a common divine fatherhood.

I

The speaker believes that the only limitations placed upon the church in following out its divine program are those it places upon itself. Among them are:

1. Limitations which branches of the church have built about themselves through creeds and doctrinal "isms." Because of this limitation each group can appeal only to its own members. There can be no general religious appeal to democracy.

2. The limitation the church places upon itself by its failure to consecrate its wealth to the propagation of religious teaching. This spiritual parsimony leads the church to seek, through avenues of public education and public taxation, to perform the duty that belongs distinctly to the church.

3. The limitation which the church places upon itself by failure to consecrate its life wholeheartedly to the evangelical program.

In other words, the failure of relig-

ious life today is due to failure within the church—not to failures in society or in public education. Limitations of church education, therefore, arise from lack of enthusiasm of the church for the training of its own young. There can be no question of the legal rights of any group to conduct the education of its own children so long as the content of that training conforms to legal requirements of the state.

Whether such schools can fit children to take a cooperative part in the affairs of a great democracy depends upon their ability to meet certain handicaps that religious isolation places upon them. (a) The inculcation of a liberal attitude towards the rights and tolerances of the whole democratic fabric. That is, the avoidance of a religious aristocracy of mind. (b) The development of an ability to meet all men as equals: to work and to play with all groups with a truly democratic equality. (c) The guarantee that religious castes and religious autocracies shall not seek for political and economic controls in the democracy.

It seems to the speaker, therefore, that our purpose is to find the true place of church and school in education, and so to correlate their efforts as to secure for the child complete development. It is also a part of this program to awaken the church and to awaken the school, in order that each may know that the other is doing its share.

II

Before such a program can be established we must agree on the purpose of education. The speaker is ready to defend in a general way the idea that the purpose of education is to give each child a knowledge of those controls of

*Superintendent of Schools, Sioux City, Iowa.

life that the centuries of human experience have made available. These controls are spiritual as well as material. Perhaps the greatest educational control is the inspiration of the individual to undertake his part in the progress which humanity is making toward the knowledge of all truth, and an inspiration to do his share toward the enlargement of the educational inheritance of the generations that are to follow.

Such a concept of the purpose of education gives us certain clearly conceived goals toward which both church and school should move.

1. It recognizes that this is a world of law, and that one is educated to the extent that he understands and lives in harmony with the controls of law. This gives an entirely different vision of the work and responsibility of the teacher, both in school and in church. A subject is no longer taught merely as a subject of study. It has spiritual value. With this attitude toward education, church, home and school may establish a cooperation toward controls which are fundamental in the observance of all law. It is only upon such a basis that brotherhood may be established, that intolerance may be annihilated, that ignorance and superstition, anarchy and autocracy, may be relegated to the dark ages to which they belong.

2. It recognizes that through the frailties of humanity, its misunderstandings, its jealousies, its prejudices, we have inherited much of error in our attempt to interpret truth. Humanity has not yet shaken off the superstitions that have come up through the dark ages, many of them through the teachings of the church. Much so called religion has been and still is but a consecration of ignorance. Our attitude must always be open toward the revelations of today, which are as sacred and as divine as those made to Moses

or Joshua. The church has always been conservative in acknowledging its error. This conservatism must be broken down if the church is to maintain the respect of educated people.

3. It recognizes that church and school must move from the knowledges they now have toward the knowledges they hope to establish. We can make progress only as we have faith in divine leading. Belief in God's ultimate good and in God's purpose for humanity, leads us to step from the known experience into the unknown with a faith that gives boldness to our step. The inculcation of vision and a belief in the future is as much a part of education as is the teaching of the laws established through experience.

III

It is worth while to take stock of the mile posts of educational progress. Education was originally the sole prerogative of the home. The parent, responsible for the life of the child, became, with his birth, responsible for his preparation for the duties of life and for his attitudes toward family, society, and the future. Through social and economic evolution this has now become the function of at least four institutions, each performing a part in creating an educational horizon for the child.

1. The home has been compelled by social evolution, by economic necessities, and by demands for a more efficient type of instruction, to give over many of its functions. In the home, however, the child acquires his first attitudes toward his fellows and his idea of responsibility to society. Here his infant mind is dwarfed, his attitudes made unsocial, or his infant mind is liberalized, and his attitudes toward society made constructive.

2. The congregation of families into communities has created a community environment which the child cannot escape. It becomes a sort of enlarged

home to the child. No plan for education can afford to neglect this factor, which is, perhaps in many ways, the most influential in the early education of the child.

3. Every experience of man has pointed his mind toward a supreme control. Every discovery of law has carried with it the discovery that the new law was related to laws already understood. This has pointed to a great co-ordination, a supreme being, in which all law finds its unity. Philosophers or teachers arose, a new institution of instruction was sought, and the church, as known today, has finally evolved.

It was quite natural for the church to take over those functions of education not cared for directly in the home. Soon it began to lay down rules for efficient home education. The early church did its work well; it was the handmaid of all educational progress; it kept alive those sparks of truth that have since flamed into the knowledge and practices and efficiencies of present day education.

Through the evolution of knowledge, and largely as the product of the evolution of the church itself, certain conditions of thinking arose. This new thought began to question the authority of church education, and there arose a demand for a fourth instrument of education, separate from the church. There has developed in our own country, by the very nature of our democracy, the following principles which set limitations upon the educational activities of the church, as related to schools maintained by the state for the preservation of democracy.

1. American democracy is a unity. The preservation of that unity of necessity guarantees to each individual the right to maintain and exercise his own particular religious faith. We all agree that religion, in the abstract,

seeks the highest spiritual good of all individuals. We disagree in the means used, and in the interpretation of the means, for securing that highest good. This limits the educational work of the church to its own church community, and excludes the teaching of religion from schools of the state. It implies that the public school must seek some means of spiritual idealism through its remodeled curriculum that is not essentially a religion.

2. Differences in religions breed intolerances, discords, and fears. The unity of our democracy is essentially tolerant. A true democracy is the practical working out of the principle, "Thou shalt love thy neighbor." The strength of a democracy is in the bigness of the mind and spirit of its people; in their training to the give and take of society which accord to others the rights one demands for himself. A democracy is a melting pot. There is a continual evolution and growth toward new interpretations of law and truth, a freedom of choice for the individual, and a responsibility left upon his shoulders for the choice he has made. This illustrates again why dogmas of religion must be left for the church to maintain within its own organization and must never become a part of the teachings of state schools.

3. With the adoption of the constitution of the United States, public schools became a necessity to the new-born nation. A democracy cannot grant that "righteousness of action in a nation can be determined by any sect or any religion or any group of religions." Neither can an abstract religion be set up, accepted as national in its nature, and taught through its schools. Such an abstract religion would possess no emotional virility. Ideals of life, in order to take root in the hearts of a people, must come from within the life of the people, not from autocratic control in high places. It is impossible

to legislate spirituality into the life of an individual or a group.

4. Schools are not godless because they do not teach the religion of a sect, or a group of sects. Jew, Gentile; Catholic, Protestant; Unitarian, Christian Scientist—each has his own idealization of peculiar relationship to his own God. No view can be accepted as the idealization of our democracy. As a nation we are not godless. We simply agree that in our democracy each citizen must interpret this God and this relationship according to his own faith. Each sectarian has the right to expect the public schools to keep sacred for him the faith of his children. Our schools must never—by word, implication, or deed—take a position that would embarrass a child or tend to destroy his faith. Here again is a reason why schools must find opportunity to emphasize the spiritual significance of the facts of life, rather than to teach the dogmas of sects.

5. Church education is not democratic. It is the faith of a group, not the faith of a democracy. A church unquestionably has the right to educate itself and its young, and to seek converts from other groups. But it cannot demand or expect that the tenets of some faith, or even a selection of the tenets of a group of faiths, shall be taught to the children of a community through the schools of a state.

As a churchman, I would resent my church shifting responsibility for the religious education of its children to the public schools. I would consider it a thrust at the life and growth of my church. The growth of a church, like any other type of life, depends upon its own activities. Any attempt to pass the responsibility of religious education to the school must, of necessity, create not only a schism in democracy, but a pernicious anemia in the life blood of the church itself.

There is no such thing as an abstract

or democratic religion. There is a common basis of spiritual values, but no common basis of religious values. Let our churches, therefore, continue their freedom of religious thinking and of religious teaching within their own groups. Within the school there must be found some other basis for reaching the emotional life of the child.

IV

The speaker would devote the rest of his time to a discussion of the contribution of the schools toward this much to be desired end.

We have taught facts, but we have not spiritualized those facts. We have not suggested their deeper meanings. Our young people have missed the everlasting values, the real significance of life itself. Facts, merely as facts, do not give significance, idealism, and value to life.

By spiritual significance we refer neither to the usual religious concept of the term nor to the ordinary idea of moral training. We mean, rather, that deeper significance of fact-values, which, when put into action, gives us vision, understanding, guidance, in our attempts to solve our daily problems.

The public school will never fulfill its function in our democratic experiment, until it shall cause to sink deep into the hearts and minds of its pupils the great democratic principle: "Thou shalt love thy neighbor." Our schools are magnifying individualism—in type of recitation, in system of marking and grading, in classroom methods. We would not minimize individual development; we would emphasize, however, the need to magnify to the individual the community he is educated to serve.

Every classroom is a potential community, dependent upon the work of its individual members. The individuals of such a community soon learn that the worth-whileness of their work is to be found in the larger community-

good. Here is where public schools may do much to correct the personal liberty idea of the bootlegger and of his patron.

The love of law is basic to the welfare of a community. Nothing more fundamental can enter the training of the emotional life of the child. Let us teach children that law never punishes. Law always blesses. The observance of law brings happiness; its non-observance brings calamity. Calamity is not a punishment; it is the natural result of a failure to maintain the harmony of laws.

What a wonderful opportunity for one who daily teaches mathematical law, to spiritualize his facts! What a responsibility rests upon every science teacher to teach, with the details of scientific law, the deeper spiritual significance of all law! What a wonderful vision can be kept before the pupils of the history community, as they re-live the problems of past centuries, and discover that the causes for the cataclysms of people and of nations have been that they loved not law, but chose deliberately paths of destruction. There is a tendency to softness, not only in our courts, but also in the discipline of our schools, that breeds contempt rather than love of law.

The facts of citizenship need likewise to be spiritualized. In doing so the history teacher will not fail to connote all that is included in the word "rights." Re-living, re-thinking, dramatization of the problems of early history, cannot fail to cause the heart to warm and the emotional blood to flow with greater rapidity. The right of citizenship is a sacred thing, dear to the heart of every American. Without it mankind becomes a peasantry, degraded, pauperized in body and soul; with it, mankind has been dignified, purified and ennobled, and has created a new government of service.

Let us so teach and spiritualize citizenship that every child will thrill as he stands, uncovered, and proclaims to his fellows: "I am a citizen of no mean country—America—a great nation among all the nations of the world! I have the rights of an American citizen." But above all let us teach our children that citizenship in a country is synonymous with love of country—the emotional spirit that day by day seeks, because of love, the peace, welfare, health, and prosperity of our nation. It is this love that subordinates self to the larger national good, the happiness of all people.

America is an experiment in a new sort of national life. A survey of older nationalities reveals blood-kinship as their binding cord. France is French blood; Norway is Norwegian blood; Japan is Japanese blood; America is all bloods. What constitutes the American nation is not blood-kinship, but rather the kinship of ideals, of established rights. This is the binding cord of America's nationality: not her constitution, her courts, her wealth, but the love of each American citizen for those ideals which he regards as more sacred than life.

I name as my next values the spiritualization of work and of cultures—I name these together. The democratization of education which has taken place during the past fifteen years is significant. It tends to bridge the gulf that has so long existed between labor on the one hand, and education and culture on the other. We are rapidly becoming a nation of schooled people. To laborer, artisan, clerk, and whomso, is coming a general education that makes common the cultures, that will ultimately enlarge our common understanding of life values.

There are certain spiritualized elements that must accompany this growth in knowledge. Among them is love and respect for work. Labor can

no longer be regarded as the crude occupation of necessity; the occupation of the uneducated. It is being deliberately chosen by the educated and cultured. It has been admitted to the halls of higher learning; it will soon be found within the salons of culture.

Child labor laws have accomplished much, but these laws have not been without their dangers. In the new social order we have nothing at present to take the place of the home chores of a generation ago. Every child ought to have some duty to perform for the good of others. Let us emphasize the good. He should have some real work that keeps him in touch, also, with the world's great problems of necessity. And there are problems of necessity. Drudgery, work that breaks spirit and breaks backs, will, of course, be excluded from the curriculum, but the spiritual value of work should be kept before every child through actual participation. I am not speaking of scout activities; scouting is not work. I am speaking of the direct association of youth with the world's production. How to accomplish this is one of the education problems of our generation, but we may be certain it can and will be done.

On the other hand, culture can no longer be regarded as the birthright of wealth and leisure. American democracy has no place for an aristocracy of culture. Culture must contribute to the happiness and welfare of cottage and of cabin. The schools have their part to perform in this program. Within them are to be found, side by side, every type of child. They are annihilating caste. It is for the schools to enshrine within the hearts of children a love for the beauties of life, the secrets of human happiness, that music and art and nature and literature can impart.

Finally, may I recommend that our schools assure young people that "the

world is still at its morn." There is a real danger that children shall take it for granted, through our teaching, that the work of the world is finished, that no challenge remains for their spirit to answer.

Humanity has spent its time attempting to live. It has come up through centuries of quarreling. As yet, it has had but little time and but little inclination to investigate the earth's resources, physical, mental, and spiritual. The great scientific mines of the world's untold wealth await discovery and development. The best and the greatest in all human progress is before us. The world flings a challenge to the virility, the mentality, the spiritual insight of youth. Let the message ring out throughout our elementary schools, our junior and high schools, our colleges and universities, "The world today has need of you—what will you do for its betterment? Unborn generations of a million years are calling to you. What inheritance will you leave them?"

Let us tell young people that only the elementary laws of science have been discovered. What discovery shall we add? Great economic problems are becoming more and more intricate; what new economic source of power; what new source of heat and light; what new and greater methods for production of foods shall be discovered and made plain for the children that are yet to be? What new applications of the principle, "Thou shalt love thy neighbor," may be applied to the physical, the economic, and social world? How may new cooperative ideals of life be made to enrich all humanity, individually, nationally, and internationally? How may communities and states breed a new generation that shall take possession of the earth—men and women who, like the ideals of the ancient Greeks, shall rival the gods of Olympus? How may manhood be standardized as manhood; how may woman-

hood maintain its old ideals of regenerating purity, and at the same time not lose its present freedom and sex equalities? How may nations become helpful neighbors, rather than jealous aggregations of armed enemies?

I have but touched the hem of the garment of the subject assigned me. Its solution can come only through years of study and of school reorganization. Our re-written curriculum will, of course,

continue to deal with facts, to provide ways for the mastery of facts. But sometime in the future, the keystone to the arch of our educational building will be found in the spiritualization of those facts. Our schools will cease to be satisfied with testing for the encyclopaedic mind, and will seek those minds that are trained to function in the service of their neighbors, their community, their state, their nation, and their world.

CONFLICT OF EDUCATIONAL IDEALS

SUMMARY OF DISCUSSION

WILLIAM CLAYTON BOWER

ALTHOUGH this discussion followed the presentation of divergent, if not conflicting, points of view on the part of Jews, Catholics, and Protestants by representatives of their respective bodies, and would seem to deal with one of the most fundamental difficulties in arriving at a basis of common action, it proved to be the least stimulating and fruitful of the four discussion periods. This may have been due, in part, to the fact that the presentations occupied so much of the afternoon that only 20 minutes remained for discussion. There was more intensity, not to say vehemence, in some of the "speeches" of this session than in any other discussion period. There was more presentation of assumptions without supporting facts in this than in any other period. Notwithstanding, this discussion brought to the fore the necessity of abandoning assumption and broad generalizations in the discussion of the problem and of getting down to concrete facts.

It is quite difficult to discover any considerable "coefficient of correlation" between the presentation of conflicting ecclesiastical viewpoints and the discussion. The presence in such a representative assembly of Jews, Catholics, and Protestants offered a first-rate opportu-

nity for the comparison of ideals and purposes on the part of these great historic religious bodies, together with friendly evaluation of viewpoints and purposes. But the discussion was polarized around other interests which could scarcely be rated as issues. Is this result due to the fact that these ecclesiastical bodies are not deeply conscious of conflicting purposes? Or is it due to the fact that each is thinking of its own particular program without any serious facing of common responsibility for the religious education of the American child? One suspects it is the latter, which raises the question as to whether the churches are as deeply conscious of the need of character education for the American child, not to mention religious education, as are an increasing number of responsible leaders in the public school.

Notwithstanding the brevity of the discussion, there developed five focal points:

First: The impossibility of arriving at any fruitful outcome while dealing with generalizations and abstract doctrinaire positions. This proved to be the most stimulating and suggestive outcome of this discussion. The problem is not that of bringing religion in general to bear upon pupils in general, but of bringing

concrete and specific religious attitudes and motives to bear upon actual children in concrete situations. In the discussion, as long as speakers were expounding preconceived "positions," there was no evidence of thinking. On the contrary, it was when the discussion came to grips with actual facts and concrete experiments in local communities that thinking was in evidence. It was in this period that the discussion consciously moved away from abstraction and generalizations in the direction of facts. It was suggested by one speaker that a commission be appointed to gather facts pertinent to the problem.

Second: The function of the church to work through religious persons in the public school. Based on the assumption that the best solution of the problem would be for the church not to attempt to teach religion in the public school, it was suggested that the real function of the church was to develop religious persons in the supervising and teaching personnel who, through personal relations would exert a religious influence upon pupils, as it is the function of the church to do in the industrial order, civic life, and philanthropic movements. To this position was opposed the view that it is a false assumption to believe that religious education can be carried through effectively by such informal methods. Those who held this view were convinced that there is a technique in teaching religion resting upon a knowledge of religion itself and its subject-matter and procedure. This brought up for a second time the necessity of including religion in the training of teachers.

Third: The function of the public school. It was pointed out that there has been a tendency on the part of the public school greatly to expand its program in recent years by taking over functions that formerly belonged to other community agencies, such as social dancing, play, etc. This raised the question whether the

school ought not to define its function more carefully and stick to its job. This point of view arose in connection with the problem of released time for religious instruction by the churches. This raises the question whether, in view of the imperative need for religious education, the school has a right to overload the time of the pupils with marginal interests and duties which will leave them no time for religious instruction.

Fourth: The professional training of teachers of religion. The problem of released time for religious instruction by the churches raised the question as to the professional training of teachers of religion. The church has no right to ask for released time until it can demonstrate its ability to use it educationally. This the church, with its present staff of relatively untrained volunteer teachers, is not yet in a position to do. Therefore, the need of the development of a professional staff of competent teachers of religion in the church.

Fifth: The need for adult learning through the responsible participation of youth in the learning process. It was pointed out that up to this point the discussion had proceeded on the assumption that only the pupils had anything to learn in the matter of religion, and that it was the function of adults alone to teach. It was suggested that in thinking through the educational process adults should come to see that they have possibly quite as much to learn from the fresh experience of youth as youth has to learn from the more or less fixed habits of thought of the adult. This is quite as true of the schools of the state as it is of the schools of the church. In both instances, the procedure through which the experience of youth and adults is to be mediated is through the sharing of experience and the responsible participation of youth in the determination of the content and procedure of the educative process.

FOUR TYPES OF COOPERATION

ERWIN L. SHAVER*

IN discussing cooperation between church and state in religious education, we shall confine our treatment to four topics: (1) Religion (in any form) in public schools; (2) Bible reading in schools; (3) High school credit for outside Bible study, and (4) Released time for religious education in churches. Our major purpose will be in each case to answer the question: "In existing relations, what works well and what does not?"

RELIGION IN PUBLIC SCHOOLS

Religion, which was formerly the major subject of the curriculum, has been slowly crowded out of American public schools. Application of the principle of separation of church and state has resulted in the complete legal abolition of religion as a subject. But religion is still being taught in public schools, both indirectly and directly. Evidences of indirect teaching are such as these: the personality of the teacher; the use of church seasonal festivals and holy days as materials for lessons, notably at Christmas; the use of Bible selections and hymns, although incidentally, as occasional material in literature; the unavoidable treatment of church history in a study of the middle ages and other periods, as well as references to Jewish history; and a large number of casual references to things religious which, after all, no teacher can entirely avoid.

Does this incidental use of religious materials work well or ill? In spite of occasional difficulties, the result has been so satisfactory that few would go so far as to abolish, if it were possible, *all* such incidental use of religious materials. One may wish to refrain from direct teaching of religion, but he cannot possibly teach history, geography, or literature

without at some point touching upon the field of the church. As long as the public school teacher is fair-minded, this limited form of cooperation may be continued with good results. Without it, no educational enrichment would be possible.

But in certain communities religion is being taught in public schools in direct fashion. How far this practice is prevalent, we have little definite information. Two instances come to mind. A large city has offered in the local high school courses in Bible taught by a member of the school faculty. By employing the instructor to teach courses in English, and then asking her as a favor to add Bible, legal stipulations of the state are technically met. In a village community a local pastor is appointed to the school faculty without pay. He goes regularly to the building and instructs *all* pupils, with no request for such teaching having been made by individual parents. A well known series of week-day religious education texts is used. The technical separation of church and state is met by calling the course "ethics." Doubtless other communities would go as far, or even farther, but for the restraints of law. In such communities we find a group of irreconcilables who hold that the state should teach religion in its schools, and bewail the "former days."

Does this kind of approach work well? If one means the ability to "get by" with it locally, the answer is: Yes. Otherwise we must say: No. It is usually illegal; it is accomplished in most cases by subterfuge; it leads other communities into temptation; and, above all, it is teaching children a religion of deceit and trickery.

BIBLE READING IN SCHOOLS

Many states allow—and a few require—reading of the Bible without comment and, in some cases, repetition of the

*New England Secretary, Congregational Education Society.

Lord's Prayer in public schools. Historically, this is a concession from the days when religion was a subject of the curriculum. There has been no disposition in recent years to extend this concession. On the contrary, it is less and less used even where allowed by law. Its advocates believe it has religious value. That it does to some extent, we must grant. But the extent is doubtful. It is a type of value which is hard to measure, lying more in the realm of atmosphere than in systematic effort. Perhaps that is a point in its favor.

Does it work? As a method of religious education it stops too far short. It smacks of "special favor" rather than of positive values for a well rounded program of education. Further than this, it is narrow. Who ever heard of the materials of other world Bibles than our own being introduced? And it is unscientific. When public school teachers discuss ceremonies and ideas of other ancient and modern religions they explain beliefs and practices so that the meaning is understood. From the standpoint both of religion and of education at their best, this concession has decided limitations.

HIGH-SCHOOL CREDIT

This movement has been prominent in such states as North Dakota, Colorado, and Indiana. In general, the plan provides for students studying the Bible in their churches, under instructors equally competent with the public school force. They follow a syllabus outline furnished by the state or local school board, and submit to an examination set by these agencies. The movement has spread rather slowly, since few churches have either pupils or teachers who are willing to do such serious work. In those places where it has been done, it has proved very much worth while.

The course is avowedly not one in religion; rather, it is a study of literature, history, or content. Examinations are prepared on this basis. At the same time the church may go as far as it likes be-

yond a content, literary, or historical study, and give such interpretations to materials as it cares to. This plan is confined to Bible study only, and makes no provision for other courses viewed as essential in religious education today. Aside from this, however, it is a workable and effective plan on a much higher level than the types we have been discussing.

RELEASED TIME

The distinguishing mark of this form of cooperation between church and state is the granting of time from the regular public school day to allow children to go to their churches for religious instruction and training. The movement had its origin in Gary under circumstances much different from those of any other community which has since adopted the plan—conditions which few communities would care to meet to secure released time for religious teaching.

Has this new form of cooperation worked? We shall answer the question by taking up certain items which are involved:

(a) The *granting of time* has, in general, been wise. It seems but right that church and home, equally responsible in a democracy for character training of children, should have a fair share of the time of the child, in which to do their work. If we might venture a criticism of tendencies in public education, it is that of an ever-enlarging control of the child's life, interests, and time, in the program of public education. Zealous public school men are eager to make the public school *the* institution in the child's life.

Wiser educators sound a note of warning. For example, "The functions of the school compass almost every phase of child experience. . . Home membership, vocational efficiency, good citizenship, worthy use of leisure time, expression of the spirit of good will are now current as phrases in which to set forth the purposes of the school. The expansion of the field of recognized activities

of the school has been enormous. . . . The school cannot wisely assume responsibility for the whole round of the child's experience after he reaches school age. . . . It is easy to claim for schools more than they can actually perform. . . . Above all, parents should not be invited—or permitted—to lay upon the schools the burden of responsibilities that they and they alone can discharge."¹

In too few cases, however, favor of granting time has been returned by carrying on a program of religious training worthy of the qualifying adjective "educational." Where churches have taken their task and their opportunity seriously, the outcomes have justified the sharing of time. This form of cooperation seems perfectly in accord with the spirit of American democracy and the spirit of our constitution providing for separation of church and state. In a number of cases, the legal issues which have been raised have proven to be both unwise and unfortunate.

(b) The *granting of credit* for work done in churches under these conditions has not seemed so wise. There is no way in which real elementary school credit can be given. High school credit may be arranged and is often taken, but the absence of examinations, although an advantage in favor of real religious education on the one hand, is, on the other, a temptation to do a low grade of educational work.

(c) The expression of cooperation in *the use of public school resources*, including teachers, buildings, and equipment, has been generally frowned upon. Certainly this use is inadvisable in the case of teachers in present service in public schools, although there may be excep-

tions. Most religious educators agree that buildings and equipment, if used at all, must be accepted with definite stipulations to prevent misunderstanding and any possible violation of the separation principle. In fact, legal disputes which have arisen have had their core of trouble in such apparent violations.

(d) It has been found advisable for public school officials to refrain from *supervision* of church school teaching. If school authorities can be assured of the quality of teachers when the movement is initiated, any further check may be confined to attendance reports to prevent truancy. Two views have prevailed as to the primary connection of a week-day school class. One has held that it is an adjunct of the public school system; the other that, after the child has been dismissed, he is under the control of the church entirely and the public school has no responsibility. The latter view is now becoming generally accepted, has worked best, and seems most wise in view of the principle of separation.

(e) There is an increasing, although as yet rather slight, tendency to cooperate by *correlation of the materials* used in the two schools. A few public school teachers encourage the writing of themes, for example, upon topics studied in the week-day school. Some teachers in week-day schools of religion take advantage of the public school subject matter and skill learned by pupils, and are using them with religious reinterpretation in their classes. This form of cooperation seems decidedly worth while.

All in all, we may say that cooperation between state and church where released time has been granted works well to the degree that educational standards have been met by the church and no "entanglement alliances" have been formed.

1. From editorial by James F. Hosie in *The Journal of Educational Method* for February, 1927.

SCHOOLS OF RELIGION

ROBERT L. KELLY*

A SPEAKER may now venture to outline and even to defend a plan for schools of religion in tax-supported colleges and universities, without serious danger of being burned at the stake or even branded as a religious or an educational heretic. Thomas Jefferson was not so fortunate. He believed that an established church was not consistent with the best American aspirations, and he founded the first university on our continent dedicated to the principle of the separation of church and state. For his insight and foresight he won such epithets as "infidel" and "atheist." Like Socrates, he was called a corrupter of youth. Of course, he did not believe in the separation of religion and education. He was a great believer in the educability of youth along all serviceable lines, and he suggested a plan of cooperation between the University of Virginia and the churches which, in its essentials, is the basis of our present experimentation in this field. We now, having had a century to think it all over, have several agencies called schools of religion. They certainly have good aspirations; a few of them have made real progress. The question before us is, How can we put *scholarship* and *religion* into schools of religion?

In the consideration of this question we must not lose our perspective. Some things have happened since the days of Thomas Jefferson. The universities have grown beyond the wildest dreams of men. It is certain that in religious education progress has not been so phenomenal. For many years the Christian Associations and later the churches have been superficially cultivating this field. There were "volunteer classes" in Bible and in missions, with carefully set up and thoroughly lubricated machinery for developing a high voltage of the will-to-join.

There were classes of student volunteer bands, and occasional organized groups of pre-ministerial and other students. There followed in due time discussion groups, usually carried on without much basis of knowledge, and forums, with interest concentrating more recently on international, interracial, and economic problems.

It is out of this background that schools of religion are emerging. Now, it must be insisted that not less emphasis may be put on voluntary efforts. The school of religion offers opportunity for volunteers to work where scholarship may guide and where synthesis may function.

Religious education must not forever remain in the twilight zone of academic procedure; even if the state seems to have outlawed religion, religious teachers must not all be bootleggers. Some of the functioning of religious education must be official—within the curriculum. It is not forgotten that in every tax-supported institution there is much curriculum material that is basal to sound instruction in religion. Indeed, there is little curriculum material that is not thus basal. But for effective teaching of religion there must be purposefulness and freedom on the part of the teacher. In some cases the state university is not now geared up in terms of this purposefulness and freedom. Religious instruction must be promoted by churches; it must be recognized, when worthy, by the universities. This is the battle the schools of religion are fighting—and in some sections are winning. There may be now twenty agencies which call themselves, or are called by others, schools of religion. The work done in half that number receives some form of academic recognition by the colleges and universities with which the schools are associated: North

*Executive Secretary, Council of Church Boards of Education.

Dakota, Iowa, Missouri, Kansas, Illinois, Oklahoma, Texas, Michigan, Ohio, Virginia, Alabama, Oregon. Too much must not be claimed for them, but they must not be despised.

The present schools of religion are organized, for the most part, although not entirely, on an undergraduate basis. There is one, not related to the churches, administered entirely on the graduate level. Each of these agencies is indigenous to its environment. It draws sustenance from the soil and atmosphere in which it grows. The schools have not been transplanted from a common stem. In their roots, their foliage, their fruitage, no two of them are alike. They may, however, be grouped roughly for purposes of collective description, into five types: denominational, federated denominational, nondenominational, interdenominational and union schools.

Denominational schools have been promoted chiefly by the Disciples and Methodists, although these schools are generally inviting other denominations to join in the responsibilities of management and the sharing of benefits. The school of the federated type has separate denominational bases, but succeeds in integrating some of the parts into a unity. The non-denominational school, of which that at the University of Michigan is the example, places especial emphasis upon its freedom from denominational affiliation. Neither does it have legal or financial arrangement with the university. It definitely commits itself to the principle of independence both of the university and the churches. The prevailing type to date is interdenominational, which consists of (a) one teacher supported by more than one communion (Michigan Agricultural College, Ohio University); (b) an expanded denominational school (Missouri); (c) a school organized from the first with an interdenominational faculty (Oklahoma, Texas).

Finally, there is emerging what is here called the union school, formed by bring-

ing together on a cooperative basis not only denominations, but various religious groups — Catholic, Jewish, Protestant, and potentially, all others with the thoroughgoing cooperation of the university, the state board of education, and presumably all undenominational agencies. Pioneer work of this broad-gauge type is now being inaugurated at the State University of Iowa, although movements in this direction are developing elsewhere. In theory, it will probably be the most acceptable to university authorities. At Iowa the school will function as an integral part of the university, being a department in the college of liberal arts. Furthermore, it is the cap-sheaf to a system of character development which is to permeate the entire university.

The subject matter of these various schools falls into three classes, according to Edward Sterling Boyer,¹ who has recently produced a monograph on the subject. The material may be called biblical, religious and vocational. In the first class, the Bible is treated as a book of religion and of religious instruction. The Hebrew language is included, as well as New Testament Greek. All other languages are excluded, as are courses in theology and those devoted primarily to literature and history.

Under the head of religious courses are included those that give primary consideration to interpretation and appreciation of religion. History of religion, comparative religions, psychology of religion, philosophy of religion, church history, applied Christianity, and evidences of Christianity seem to bear directly and definitely upon religious phenomena. Subjects which touch religion only incidentally are not counted.

Under the third class, vocational courses in religious education, are included courses that relate directly to the technic of teaching religion. These

1. *The Development of Religious Education in Higher Institutions, with Special Reference to Schools of Religion at State Universities and Colleges.* In press, CHRISTIAN EDUCATION, New York.

courses deal with method, curriculum, organization and administration, and principles of religious education. General courses in theory, history, principles, and psychology are excluded.

Three schools under consideration do not open their courses to freshmen. In the aggregate the upper classes lead in the enrollment. The median number of hours taken by these students for which credit could be received toward graduation in the adjacent school was six. The largest number of hours granted by the schools of religion ranged from three to thirty-two. A total of 253 hours in the ten schools of religion had been accredited in 1923-24 by the authorities in the adjacent state institutions, of which 58 per cent was in Bible, 36 per cent in religion, and 6 per cent in religious education.

In the schools of religion upon which Professor Boyer based his study² there were thirty-three paid teachers of religious education. Six teachers, located in three institutions, held the degree of Ph.D. Eight schools have teachers holding theological degrees. However, two-thirds of the teaching in the ten schools is done by teachers who are not employed specifically for this purpose. The ideal is to pass far beyond the purpose of mere instruction, and to motivate and interpret religion. They are attempting to discover ultimate values, such as love, justice, good will, and to make them function in the continuous reconstruction of individual and group life. They strive to carry student initiative into curriculum activity and to proceed in terms of projects and situations, not despising the valuable body of accessible knowledge. They stress the consciousness of God, the meaning of human brotherhood, and the demand for a unifying principle comprehensive and vital enough to afford an adequate life philosophy. They have not,

to any great extent, entered the field of methodology. They are in no sense theological seminaries.

The school of religion does not now offer or profess to offer a comprehensive or final solution to the problem of religion in the tax-supported university. It is not a cure-all. It is attempting to do one piece of work under conditions which may be controlled as money and men and the spirit of co-operation are afforded. These schools are pushing forward for more highly equipped teachers and for greater financial resources. Two of them have modest endowments. The budgets of four schools in 1923-24 ranged from \$15,000 to \$18,000. Four others carried on the work with an outlay ranging from \$3,000 to \$6,000. They are limited in their activities because of the large amount of required work in the university and the small number of hours for which the university will give credit. They are limited also because of the relatively small amount of educational experimentation in this field.

A number of the directors and professors of these new agencies of religious education, after a two-day informal conference, agreed that there are at least five "basic essentials" in their founding and development.³ These are:

(1) Financial and physical permanency must be assured.

(2) The affiliated state university must be protected from embarrassment arising from discordant religious groups.

(3) Co-operating religious groups must work harmoniously also with the state institution.

(4) Academic standards must be equal or superior to those of the university.

(5) The school established on a co-operative basis must hold the confidence of the several constituencies.

While schools of religion do not profess to cover the entire ground of religious education in a university, nor to

2. Universities of Illinois, Kansas, Missouri, Montana, Ohio, Oklahoma, Texas, North Dakota and Michigan State College. Credit relations have also been worked out in North Dakota, Iowa, Michigan, Virginia, Alabama, and Oregon.

3. O. D. Foster, CHRISTIAN EDUCATION, April, 1927, p. 397.

afford the only means of religious approach to its members, two considerations are pertinent:

1. The university itself bears an important share of the responsibility for its own religious life. Its faculty should certainly be chosen with reference to character, as well as scholarship. Furthermore, there is as much reason for expecting that a state university administrator or professor will be cordial toward the remarkable fact in human progress called religion, as there is to demand that the teacher of religion shall be cordial to the development of science. The lack of cordiality, stated either way foremost, is a type of intellectual provincialism unbecoming to an educational enterprise.

2. Nor can the influence and work of a school of religion be measured entirely

in terms of the limited credits allowed by a state institution. Its influence upon its own students and upon the morale of the university cannot adequately be measured. At the school of religion at the University of Missouri, in whose faculty Disciples, Congregationalists, Methodists, and Presbyterians are cooperating, there have been enrolled this year 567 students, of whom 398 are not affiliated with the student religious organizations on the campus which represent the churches of the community. Americans have the notion after some centuries of experience, that a school of 500 students presided over by a faculty of men distinguished in scholarship and religion, is no mean school. Let such schools spring up at numerous strategic points and they will make no small contribution in leavening the lump.

RELIGION IN STATE SCHOOLS OF CANADA

R. A. HILTZ*

THIS paper takes for granted two things: (1) That by teaching religion is meant, not simply imparting a knowledge of the Bible, though this would come in the process, but rather teaching a way of life and the development of character, "manifesting itself in a growing appreciation of God, an interest and joy in the worship of God, and a growing appreciation of the claims of others." (2) That while Bible teaching will be used in the process, much of the teacher's ordinary work is an effective channel for teaching religion. Our presentation will include not only those more direct or formal methods of Bible reading, Bible study, and worship periods, but those indirect or informal methods which are often more effective just because they are indirect and informal. Keeping these things in mind, we turn to consider our subject.

*General Secretary, Board of Religious Education of the Church of England in Canada.

THE EDUCATIONAL SYSTEM

The educational system of Canada is similar to that of the United States, in that educational matters are under provincial or state control. There is no national educational system. Each of the nine provinces legislates for itself in this sphere, and guards jealously its rights. We have, however, three organizations of a national character to which brief reference should be made.

1. The Canadian Educational Association, which seeks, "by bringing about a better understanding, on the part of each province, of the educational progress and educational ideas of the other provinces, thereby to promote the common educational interests of the several provinces of Canada and to foster a healthy Canadian spirit."

2. The Canadian Teachers' Federation, whose objects are: "to obtain coop-

eration and coordination of all provincial teachers' organizations upon policies and activities of common interest," and "to provide means by which the various provincial teachers' organizations can be kept in touch with one another, and through which mutual assistance can be quickly and readily given."

3. The National Council of Education, which has been in existence only since 1923, but whose influence is widely felt. Its aim is "the deepening of the moral and spiritual factors in our national education." To this end, it hopes to establish, with the help of the government, a national bureau to study current educational movements and tendencies, and to report results of such study. There can be no doubt that the organization of such a bureau would "strengthen the agencies that make for progress in education," agencies which must include home and church and school.

OPPORTUNITIES FOR TEACHING RELIGION

Opportunities available for teaching religion in state schools of Canada may be said to be of two kinds: those open to employed teachers, and those open to church representatives.

1. Opportunities of Teachers

Each province makes some provision for a devotional period at the opening or closing of school, or both, with or without Bible reading and Scripture memorization; and gives general instructions relating to the moral tone of the school. In some cases this provision is permissive only, while in other cases it is prescribed. There is considerable variety in the character of the regulations, as the following brief summary will show.

In Nova Scotia, devotional exercises may be held, but their nature is not specified. Teachers are instructed "to inculcate by precept and example a respect for religion and the principles of Christian morality." Discretion is left largely in the hands of local authorities, and religious instruction is given in accordance

with the wishes of the majority of the supporters of the school.

Prince Edward Island requires teachers to open school each day with Scripture reading by those children whose parents or guardian desire it. Local school boards may also close school with Bible reading, and have the ten commandments and other passages of Scripture memorized and recited.

New Brunswick permits the opening and closing of school with Bible reading and use of the Lord's Prayer, and expects teachers to give instruction, as occasion may require, in the principles of Christian morality. How this is to be done is apparently left to the teacher.

In Quebec the situation is unique. It is the one province which recognizes formal religious instruction as an integral part of the public school program. Public schools of this province are either Roman Catholic or Protestant, and are under Roman Catholic and Protestant committees respectively. The Protestant committee has outlined an extensive course of religious instruction for its schools. Each school is opened with the reading of Scripture and prayer, and devotes the first half hour each day to religious exercises, instruction in morals, and Bible history. Such instruction must be given in all Protestant schools. No denominational teaching, however, can be given.

Ontario provides that "the Scriptures shall be read daily and systematically," and that "every public school shall be opened with the reading of the Scriptures and the repeating of the Lord's Prayer and shall be closed with the Lord's Prayer or the prayer authorized by the Department." The board may also order Bible reading by pupils and teachers at the close of school, repeating the ten commandments at least once a week, and memorizing Bible passages.

In Manitoba "religious exercises shall be held in a public school entirely at the option of the school trustees for the dis-

trict; and upon receiving written authority from the trustees it shall be the duty of the teacher to hold such religious exercises." Passages of Scripture and forms of prayer have been selected for this purpose by an advisory council.

Saskatchewan and Alberta have regulations practically identical, as follows: "It shall . . . be permissible for the Board of any district to direct that the school be opened by the recitation of the Lord's Prayer." "No religious instruction . . . shall be permitted in the school of any district . . . until one-half hour previous to its closing in the afternoon, after which time any such instruction permitted or desired by the Board may be given."

British Columbia makes least provision of all. The regulation reads: "All public schools shall be free and conducted on strictly secular and non-sectarian principles. The highest morality shall be inculcated, but no religious dogma or creed shall be taught. The Lord's Prayer may be used in opening and closing the school." A recent attempt to provide for Scripture reading and religious exercises was so strongly opposed in the legislature that the sponsor of the bill withdrew it.

Certain things should be noted:

(1) The opportunities above described are made by provincial departments of education for the use of regular teaching staffs of Protestant public schools. In Roman Catholic schools, which are also state schools, definite religious instruction is provided by the Roman Church as a part of the regular curriculum.

(2) These provisions are widely used, although, as might be expected, more so in some provinces than others. This is due largely to the character of the regulations, sentiment of the community, and attitude of local school boards.

(3) The most extensive provision is made in the provinces of Quebec and Ontario. Probably no more complete provision for giving religious instruction in public schools can be found on this conti-

nent than that in Quebec. This is due to the consistent stand of the Roman Catholic Church on the question of religion in general education.

(4) Obviously, the value of these opportunities for teaching religion will depend largely upon how they are used by the teacher. In the hands of one who believes that his real aim is character building, who sees the opportunity these regulations offer of leading the boy and girl into the presence of God, and of helping them realize that presence in their daily life—in the hands of such a teacher, these provisions offer a channel for the real teaching of religion. If, on the other hand, religious exercise is purely formal, or emphasis is placed on an intellectual grasp of Bible facts, with no attempt to relate these facts to life, the opportunity is lost.

(5) Normal training schools of Quebec and Ontario give teachers in training instruction in religious knowledge, both in content and in teaching values. This provides excellent opportunity for presenting to prospective teachers the right method of approach.

(6) The usual conscience clause is, of course, provided in the regulations for each province.

There are, as implied at the beginning of this paper, indirect opportunities to teach religious values. I refer to social situations in schoolroom and playground, in teaching the ordinary subjects of the curriculum, and through character and example of the teacher himself. The following illustration given by Dr. Rothney in *Character Education in the Elementary School* will show what can be done. We quote in part:

In a certain school of about 150 pupils one of the greatest problems of discipline was fighting on the playground. The principal had tried all kinds of legitimate punishment known to her, used all the moral suasion of which she was capable, but without success. Finally, she appealed to the inspector for advice. He

visited the school, met the pupils, and, after referring to a previous occasion during the war when he had met with them to urge that they save their money to lend it to the government to help win the war, he questioned them briefly on the outcome of the war, on the peace treaty, and on the League of Nations. They thought the League of Nations could, if it would, prevent fighting and keep order in the world.

The Inspector inquired whether there was fighting among the pupils of the school. The broad smiles and chorus of "yesses" showed that they appreciated the situation. He then suggested that they form a League of Nations to put down fighting on the playground, and that each grade in the school be a nation. Pupils were given a chance to ask questions, and questions came thick and fast, until they fully understood how to proceed. Each class was to go to its own room and, after due deliberation, decide whether it would enter the league or not. When a class decided to do so, it was to elect by ballot two members of a general council, a boy and a girl.

Ultimate results were all that could be desired. Through the work of the league, fighting, swearing, and obscenity were suppressed, and the attitude of the school towards these evils changed. Instead of exulting in them the pupils repudiated them. Their attitude towards the teachers changed and they became sympathetic. Their attitude towards law and authority changed, and they became diligent in observing rules and getting others to do the same. Their attitude towards one another changed. Might was no longer right, but right was might. The pupils united in a common cause rather than divided over family feuds.

As an illustration of latent resources in the curriculum, pregnant with religious teaching values, the reply of the veteran schoolmaster to the inquiry as to where in his program he taught religion is to the point. "We teach it," he said, "all day

long. We teach it in arithmetic by accuracy, in language by learning to say what we mean, in history by humanity, in geography by breadth of mind, in handicraft by thoroughness, in astronomy by reverence."

2. *Opportunities of Clergymen*

Some provinces have provisions whereby clergymen of a community may, under certain conditions, give religious instruction in the public schools.

Ontario provides that "A clergyman of any denomination shall have the right, and it shall be lawful for the board to allow him, to give religious instruction to pupils of his own denomination, in each schoolhouse, at least once a week, before the hour of opening the school in the morning or after the hour of closing the school in the afternoon as the Board may determine." "Under the same conditions, a clergyman selected by the clergymen of any number of denominations, shall also have the right to give religious instruction to the pupils belonging to such denominations."

Instruction may be provided in different ways: (1) By dividing the school into denominational groups, each clergyman teaching his own group. (2) By one clergyman agreeing to teach all the pupils. (3) By dividing pupils into groups according to age and development and assigning a clergyman to each. (4) A deputy other than a clergyman may be appointed to teach. Most of the experiments in Ontario have followed the third method. The following illustrations will make the plan clear:

In the town of Chapleau are three churches—Anglican, Catholic and United Church. In 1920 the school board requested the Anglican and United Church clergymen (Catholics have their own school) to give Bible instruction in the school to the four senior grades—each of the clergymen taking two grades. Instruction is given half an hour on Monday afternoons. All children regard it as part of their regular work. Written

examinations are held at Christmas and Easter, and the marks obtained count on school standing. Apparently this plan has worked satisfactorily, the inspector speaking in the highest terms of the work done.

In 1923 the town of Wiarton began to give religious instruction in the public school on Tuesdays from 3 to 3:30 o'clock. Four denominations are engaged—Anglican, Baptist, Presbyterian, and United Church. Four subjects are offered—Life of Christ, Lives and Letters of the Apostles, Heroes of Israel, and the Old Testament Story. The course runs from September to Easter, approximately 32 weeks. The time is divided into four periods of 8 weeks each. Each clergyman teaches one subject, and takes it alternately in each of the four divisions of the school. Examinations are set and the marks count on the pupil's standing. Those who desire to be excused from religious instruction are employed at other school studies.

In Manitoba ministers may give religious instruction in the schools from 3:30 to 4 o'clock, if authorized by the school board, or on petition of the parents or guardians of ten rural or 25 town children. To illustrate, a clergyman at Darlingford, where there is a consolidated school, graded the school for religious instruction. By special agreement he devoted one day a week to the work of teaching, going from grade to grade throughout the day.

In Alberta and Saskatchewan the matter rests in the hands of the local school board, which may permit religious instruction during the last half hour of the school session. This is done in a number of cases where the attitude of the board is sympathetic.

Two things may be said regarding these provisions: First, they constitute a definite challenge to the church to

shoulder its responsibility and to face seriously the problem of religious education. Second, there is danger here, as with regular teachers, that the representatives of the church may be content merely to teach Bible facts or incidents, with a little moralizing to round them off. It is evident that the situation calls for a study of the real aims of religious instruction, and of the best methods for reaching the desired goal.

THE OUTLOOK

What of the outlook? The attitude of church, of school, of the teachers, and of the general public is very sympathetic, and this is encouraging. Just what further development may take place, however, is not easy to predict. The Religious Education Council of Canada, representing all Christian religious educational forces except Catholic, has put itself on record by declaring: "It is the inalienable right of childhood and a necessity to its complete development to have thorough and effective training in religion and morals. No person is adequately educated for the responsibilities of life as a Canadian citizen whose religious and moral possibilities have been left undeveloped. The home and the church are primarily responsible for the religious instruction of the child and the parent has a right to ask that time shall be set apart for the religious instruction of his child during the hours commonly devoted to educational purposes."

Whether this will mean the development of a weekday church school plan carried on by an adjustment of schedule with public school authorities, as in the United States, or whether it will lead to a wider use of present methods, will depend upon two things—how far we win the support of local school boards, and how far we succeed in arousing the churches to a sense of their responsibility.

CO-OPERATION THROUGH COMMITTEES

ROSS W. SANDERSON*

WHAT works well and what does not, in personal relationships between committees of religious educators and committees representing public schools?

The data to answer this query are exceedingly meager. Literature makes almost no reference to the subject. Religious educators of outstanding reputation are not quite aware of the import of the question. Personal relationships across the line separating church and state seem few and far between. With what tardy deliberation we approach a co-operative relationship which, once established, seems always to have existed! A man who has appeared repeatedly on the program of this Association writes, "Most of these relationships are to be secured in the future. The only definite results of which I know are those where representatives of churches come before the public school boards and arrange for the release of children. I know practically nothing of any efforts resulting from general representative committees from both groups getting together."

Boards of religious education consider their task largely accomplished when they have secured released time. Would it not be truer to say that their task has then just begun? Let us consider these relationships prior to the granting of released time. How shall church leaders proceed? Upon their skill the entire success or failure of their enterprise will likely rest. In the first place, demands do not work. Neither does impatience. Time is essential, at least it furnishes religious educators an opportunity to think through just what they want. To quote a school superintendent: "The average pastor has an utterly inadequate idea of both educational objectives and of educational procedure." In a situation involving any

complexity whatever, a board of religious education needs time to think through its objectives, to define its procedure, and by conference, to view its proposals imaginatively from the standpoint of the public schools. Incidentally, they should know what schools are already doing in character education.

Given a careful statement of the aims of church leaders, what next? Shall they appear formally before the city school board and request approval of a scheme dropped abruptly out of a clear sky? Obviously not. One experienced secretary says: "Each group should be kept informed of the procedure up to the time the request is made for public school time." And this same secretary declares: "The committee representing the churches proceeds in its best work when one or more members are included who represent the public school board. These members are appointed by the churches partly because they are on the public school board and partly because they are qualified through experience and training to be members of such a committee. The public school board does not officially appoint any members."

Wise church leaders cultivate the acquaintance of committee members. They explain everything in detail. They agree upon a method of committee reference. They never force a decision where reasonable delay will avoid controversy. They so arrange matters that they themselves will have determined conditions on which their request may be granted; then they assent to these prearranged conditions.

Sometimes this works, sometimes it doesn't. The failure may not be in strategy. It may be in various objective conditions over which petitioners have no control. Religious homogeneity in a community makes progress much easier

*Executive Secretary, Wichita Council of Churches.

than a condition where there are widely variant groups. In this respect rural Nebraska offers one situation, industrial Pennsylvania another. The temperament of a community and purely personal equations enter in also. So does the accident of just who happens to be on the school board at the time. The most rapid procedure might be to elect a school board of a different complexion. In one outstanding small city, where the church is a dominant factor in community life, the question of released time has not been permitted to come to a vote because of personal opposition of certain individuals.

After a working relationship has been established, how is it to be maintained and strengthened? Says one experienced religious educator, "I have uniformly discovered that where the superintendent of schools was interested matters progressed smoothly." And the way the superintendent was interested was usually a "man-to-man" way. Where the superintendent has really not been sold on the proposition and gives only passive co-operation there is trouble ahead. But, is it really success when the superintendent is so thoroughly sold that he accepts a dual function, acting as superintendent of religious education as well as public instruction, and absorbs the whole proposition into the school system? Would he not strenuously object were another superintendent of a widely varying religious belief to do likewise? In other words, what operates successfully in one community may be an unsafe norm for the country at large.

Lotz, in *Current Week-Day Religious Education*, confessed that "a considerable number of superintendents were not familiar with the work of the week-day schools." On the other hand, the findings of a recent (December, 1926) state conference on week-day religious education stated that "public school officials, while encouraging and sympathetic in their personal attitudes, should not go

beyond excusing the children on the request of their parents and seeing to it that the children receive that for which they are excused." There is value in a certain aloofness of school officials. This aloofness often works to the real interest of the churches.

There must be an interpretative publicity. Friendly publicity works. In some cases, controversial publicity also works. If public schools, after real inspection of church schools, can honestly approve them, public statement to that effect creates good will and mutual confidence. If contact with public schools enables church leaders to praise their ethical intent and character building achievement, statement to this effect wins co-operation.

Best results are gained through mutual trust. In an outstandingly successful city, "a very close relationship between the two systems of schools" has been established. "The supervisor has been invited to attend all meetings which the superintendent holds with the principals and to make announcements at these meetings." Public school teachers share with church school teachers such items as lists of character building pictures, and assist them in tying in to the curriculum of the public schools. Where public schools interpret to church leaders their aims, procedure, and course of study, there is maximum program co-operation. Where church teachers visit the public school, catch the flavor of its classrooms, and become acquainted with the mental background of pupils who come to the church school, maximum teaching efficiency results.

There are specific methods of co-operation: In one city church school teachers present in every public school a forty-five minute Christmas worship program, which the schools are not prepared to give. In this instance, the churches held a demonstration class at which all principals and board of education members were present.

Divided church responsibility does not work. No principal wants to deal with a dozen churches. In one city the board of religious education entertained all the principals of public and church schools, and the superintendent of schools, at a dinner. No business was transacted, but acquaintanceship was gained and ideals were mutually interpreted. A joint committee was authorized. This joint committee representing church and public schools worked out patiently a number of administrative details, which were then transmitted to both groups of principals. Final conference with the superintendent made it possible for this city to announce the dates for its church schools six months in advance, and to specify the exact procedure to be used on the fall enrollment day. A university professor, who has helped resolve sixty local situations, says that "it is extremely advisable for all the ministers to meet at least once each year with all of the members of the public school board,"—especially in case any new policy is being considered,

As impatience does not work in the preparatory stages, so delay is fatal when official relationships are once established. Promptness is essential to working agreements.

What, then, works? It works when churches set high standards for their faculties and make honest appraisals of their teachers, stating the facts candidly to public school authorities. It works when both systems assume that relationships will be so friendly that educational aims are common. It works when church leaders go to school authorities for counsel; when school principals or superintendents let churches know their administrative difficulties. It works when each side states its positions clearly, holds them firmly, and compromises handsomely wherever possible. If each seeks to put itself in the position of the other, that works beautifully. Dogmatism is as fatal

as tact and sympathy are helpful. Frequently teachers in school and church can co-operate in work with mutual problem pupils.

It works to have teachers' associations sympathetically co-operating with ecclesiastical leadership of similar faith. It works to broach co-operative propositions years in advance, by intelligent presentation before groups of influential teachers. It works to keep steadily before secular educators the spiritual aims and educational aspirations of the churches; to keep steadily before church groups the spiritual aims of public education in character formation.

Formalities count for less than personal relationships patiently established, sincerely maintained, skillfully cultivated. Labels are less significant than purpose. Mere zeal does not work. Educators demand educational substance under the fervid enthusiasms of church leaders. Sectarianism as such does not work. The public schools integrate. They will not abet social disintegration under the plea of religious education, for "school boards are engaged in a great public enterprise in which the community has made its largest investment, and they are justified in insisting that any project asking for a share of the time legally assigned to this enterprise shall fully justify its claims to consideration."

In other words, when churches come not abjectly but simply, not boastfully but humbly, not vaguely but definitely, to ask for something as their right; and, having secured it, make steady progress toward an educational efficiency which commands respect—it works. All else is detail—personality, skill, adroitness, administrative common sense, imaginative team play. Wherever church and state share a sound educational purpose, based on fundamental unity of desire, a way can be found which works.

CHURCH AND STATE IN EDUCATION

JEWISH POINT OF VIEW

EMANUEL GAMORAN*

OF late a cry has arisen that we must save democracy from decline, and that we can do so only through religious education. Whether democracy is dependent upon religious education or not, any education is incomplete which neglects the religious background, or the ethnic background, of its children. The writer believes in supplementing the education provided by the public school. He is a member of a group that has already provided week-day religious instruction, after public school hours, for 80,000 of its children in this country, without infringing in any way upon the principle of the separation of church and state.

What are the facts of the present situation? They appear to me—and I speak only for myself, not as representing a group—to be as follows: America is committed to the public school system. This system of education seeks to enable the individuals who participate in it to live intelligently and effectively in a democratic society. In the phrase “democratic society” are included many values which we, who are interested in religious education, believe to be desirable outcomes of religion. Such ideals as a sense of justice, freedom, and the sanctity of human life, which might be considered desired outcomes of religious education, might equally well be objects of an adequate public school education. Once we learn as American citizens to take these ideals seriously, we shall find a way of making them a part of the real education of our children, and our task as religionists will be lightened.

We have become accustomed to speak of the development of desirable attitudes and of character education as the special prerogative of the religious school. We

have failed to realize that so complicated a process is affected by other institutions such as the home, the public school, the community, the newspaper, the theatre, and the moving picture. We have wrongly felt that religious instruction in church school or temple school would accomplish all that was necessary in character education.

Moreover, we did not feel, as religionists, that it was necessary to make ideals realities. All one has to do to be a religionist, it would seem, is to possess certain ideas that are theological, and accept verbally certain ideals that are human, without doing much about either. We have passed very fine resolutions about social justice, about universal peace, but when the time of trial came church and synagog alike joined the other institutions in the practice of injustice and in the fomenting of hate.

With such a background, some of the religious forces of this country began the agitation for weekday religious instruction, and turned to the state for help.

The loyal Americans who framed our constitution felt that the separation of church and state was necessary to democracy, in order to protect the interest of minorities and to assure them, not kindness, not tolerance extended by a majority, however favorably disposed, but equality and right as basic to democratic life. What have we done about this principle?

We began by stating that we are not interested in any violation of the principle of separation. Apparently those who started with the idea that all they want is co-operation between church and state and not unification, were quite naive. They believed that such co-operation is possible without violating fundamental

*Dr. Gamoran is Educational Director, Union of American Hebrew Congregations.

principles of democracy, even when religious instruction is given during public school hours and within public school buildings.

Experience has taught us differently. We have learned that many schools for religious instruction meet in public school buildings. In accordance with the R. E. A. survey, 119 out of 314 schools report that they receive public school credit for the instruction given. Two hundred and fifty-two schools out of 254 meet during public school hours. In 225 there is supervision by public school officials. Public school officials keep records of attendance and take cognizance of conduct, as well as of work done in the religious school. In some cases the curriculum is approved by the board of education before pupils are excused for religious instruction. In one instance transportation is provided by the public school;¹ in another the religious school is supported by the public school board of education.² One student of the subject points out that, in a number of schools which he surveyed, public school authorities had more accurate records of enrollment than did church authorities. In some week-day religious schools the pupils are sent to public school authorities to be disciplined.³ In Van Wert, "aside from legal separation the work is carried on much as though the teacher of religion were one of the public school corps."⁴ In some schools, the distance the child has to go from school to church determines the period for which he is excused, those children who go furthest being sometimes excused earlier.⁵ Some public schools teaching morals and manners use religious texts for their purpose.⁶ Two schools reported that they are planning to make religious

education compulsory.⁷ These facts clearly point to a violation of the principle of separation of church and state.

My second criticism of the present situation is the seemingly general attitude of workers in week-day religious schools, that the religious education of the child depends upon the public school. As now carried on, religious instruction involves, in different cases, administration by the public school, time within the public school day, meeting within the public school building, supervision of work, of pupils' conduct, and of teaching methods by public school authorities, approval of curriculum and administration of finances by public officials. Those who sponsor week-day religious instruction in its present form are not convinced of the adequacy of constituted religion to meet the needs of the day, however faithful religionists they may be. Otherwise they would not feel so keenly the importance of the state in the development of their scheme. To illustrate: in one survey 75 per cent of the week-day religious schools have no requirements for promotion.⁸ They advance children whenever the public school does. Promotions are made not on the basis of excellence in work, but as a matter of course.

The result of this attitude of dependence on the state is that a great many important problems of religious instruction are neglected while details are emphasized. Such questions as proper training of teachers, curriculum, development of conduct and character, are in the background. Questions that occupy attention are more time, more co-operation from public schools so that their prestige and influence may overcome the weakness of the church in its effort to cope with the problem of religious education for its youth.

Students of the subject report complacently that "when week-day classes are held in public school buildings, pupils

1. Lotz, P. H., *Current Week-Day Religious Education*, p. 192.

2. *Ibid.*, p. 243-244.

3. *Ibid.*, p. 335.

4. Cope, H. F., *Week-Day Religious Education*, p. 60.

5. Lotz, *op. cit.*, p. 174.

6. *Ibid.*, p. 372.

7. *Ibid.*, p. 370.

8. *Ibid.*, p. 225.

immediately begin to consider instruction in religion seriously."⁹ In some instances,¹⁰ the public school superintendent supervises week-day religious schools, in order to prevent difficulties arising from denominational rivalry—something which, in my opinion, would lead pupils to consider instruction in religion less seriously. The attitude that pupils take religion seriously only when classes are held in public school buildings almost implies that it is impossible for pupils, even when confronted by well trained teachers who exemplify the spiritual life, to be impressed by the value of religious instruction and by the earnestness of its representatives.

Little good can come from this attempt to solve what is essentially a problem of reform within, by using outside agencies of compulsion. If the attempt to revitalize the life of the adherents of the church came from within, if it were a real outgrowth of the search for the ideal life, it would not have occurred to the Protestant religious forces of this country to turn to the state as the chief means for solving their problem. The feeling of inferiority of the church in comparison to the state in solving this problem may increase and, in accordance with good psychological doctrine, may become actual, if we do not modify our course of action without delay. The religious forces of this country are confronted with the danger of losing the freedom they now possess,—the danger that, in exchange for state sanction and aid in the solution of some of their problems, they will sell their own birthright—their moral force and spiritual integrity.

At best the time secured for week-day religious instruction, in most cases one hour a week, is insufficient to meet the situation for any group sincerely interested in fulfilling religious needs. It will be necessary to increase the time to at least four or five hours a week. The

more this is done within the public school day and within the public school building, the more will it be impossible to separate this work, which is distinctly religious and belongs to the church, from the state. The problem that faces us is, therefore, difficult. If we fail to recognize that it cannot be solved externally, but requires a regeneration and revitalization within, we shall be doomed to utter failure. What then can we do?

First of all, we must realize that the most difficult problem is not legality, but spiritual right. We have no right, from a democratic point of view, to favor a system which leads to the kind of relationship between church and state depicted above. Not mere legality is at stake, but spirituality. In certain communities it may be legal to have public school administration of religious education to the extent described. But even if one had the legal right, have we the moral right to take such a step? Not merely is it a question of American democracy, which insists on separating church and state, but a question of spiritual subjection of the religious group, which must ultimately follow such an attitude on the part of the church.

Assuming that such action is morally wrong, the churches, if they are serious about the development of the religious life, must create the means for such development. This includes, besides revitalization of curriculum and improvement of methods, the erection of special buildings under religious auspices, suitable for religious instruction after public school hours.

The effort to teach religion after school hours is not new. Long before Protestant schools were organized in 1909, Jewish schools had been giving such instruction to thousands of children without affecting the public school system. American Jewry is committed to the public school system, but claims the right to supplement it with that special group education, both religious and ethnic,

9. *Ibid.*, p. 152.

10. *Ibid.*, p. 347.

which is the privilege of all people who recognize that education is incomplete if the child is divorced from his past—the past of his family, his religious community, or historic people. Eighty thousand Jewish children receive such religious education today in this country. There is no reason why any denomination should not develop a system of supplementary education after public school hours, similar to the Jewish plan.

It is true that public schools in many cities have so appropriated the time of children as to make supplementary instruction difficult. It is an open question whether public schools must occupy 25 hours or more of a child's time each week. It may be that, with the development of a live and functional curriculum, public schools will need less time. At any rate, just as it is our duty as American citizens to consider the needs of public education and the rights of the state, so public school educators should consider the special group education which many people desire for their children, as a factor in determining the length of the school day. If all religious bodies were to adopt a platform favoring the dismissal of children from the public school, at, say, 2 o'clock daily, or at least twice a week, such a step would enable those interested in religious education to provide a system of supplementary education for their children, without interfer-

ing with the public school. Nor would this prejudice those parents or children who are not interested in religious education. Ethically as well as religiously speaking, and as citizens of a growing democracy, we must admit the right of these people to their own opinion.

This would lead to a real system of religious education. At present weekday religious instruction is a make believe affair. It deceives only the naive, who believe that by separating children an hour a week and telling them a few stories, many of which they have already heard in Sunday school, they are providing a well-rounded education. It is a sad mistake. They are playing at religious education and, what is worse, they are violating the principle of separation of church and state in a way to arouse the opposition of all religious minorities—and of a new minority of atheists and free thinkers. Atheism and free thought will be raised to the level of a religion by its opponents. These fighters for free thought and for the rights of minorities will seem to be the only ones interested in safeguarding American democracy.

Let us adhere strictly to that sacred principle of separation of church and state. Let us recognize the right of both to play their part in the education of the child. Thus will we develop worthy citizens for the America of the present, and, in the words of Whitman, for that democracy which is as yet unborn.

THE PROBLEM OF COOPERATION

WHAT COOPERATION DO SCHOOLMEN WANT FROM THE CHURCH?

J. O. ENGLEMAN*

THIS subject would have justified a questionnaire addressed to a hundred or more schoolmen. I might have sought and presented their composite judgment to you. Such a course I did not pursue, hoping, as I do, to obtain the blessing of mercy by being merciful. In the absence of proof to the contrary, we shall assume that I speak on this subject for the rank and file of schoolmen. We desire of the church several things:

A BROADER PROGRAM

Schoolmen desire that the church extend its influence, and touch with a definite program of religious education the millions of boys and girls in public schools. Members of this Association know how well this is now being done in a few centers. But most pupils have no formal religious instruction outside of Sunday school, and a large percentage do not have that. The obligation and responsibility clearly rest upon the church.

Three years ago I said to the ministerial association of my city, "If you will take steps to instruct the pupils of the public schools of the city, I will use my influence to secure their release for such instruction on school time, and I promise the fullest co-operation of the schools to make your work succeed." The challenge has not yet been accepted. Why?

In many cities public schools are headed by religious leaders ready to co-operate with churches unwilling to undertake this task. Some ministers lack vision and fail to sense the need. Most churches find difficulty in supporting work now conducted, and hesitate to assume new obligations. Ministers realize how few men and women are prepared to administer a worth while program. The teacher problem is not an

easy one to solve. A few would act, but do not because concert of action cannot be secured. Force of habit, and reluctance to leave a well beaten path, help preserve the *status quo*. Only a few are fitted to pioneer in any field. Religious education is no exception.

But inertia must be overcome; difficulties surmounted; budgets raised; leaders and teachers found or trained. Religious education is too fundamental to neglect. The schools cannot give the religious instruction which leaders in both church and school regard as indispensable. The church does not have enough children, nor have those it does have long enough on Sunday, to accomplish the religious training and instruction set as a reasonable goal. As the church awakens to a sense of its high privilege and obligation to give week-day religious instruction to children enrolled in public schools, most schoolmen may be counted on to co-operate. They will gladly modify their programs to that end, but they expect the church to organize its forces, and devote itself to the task.

Some schoolmen, greatly interested in religious education, oppose the release of pupils for week-day religious instruction. They claim the church has no right to take school time until it learns to utilize the time now wasted in Sunday school. Too often not more than fifteen minutes of the Sunday school's sixty, seventy-five or ninety minutes are actually given to instruction, and even these few minutes under conditions so unfavorable as to make vital instruction impossible. These critics have in mind public school standards of teacher training (not always realized, to be sure), its visual aids—blackboards, maps, pictures, objects,— its freedom from distraction through separate recita-

*Superintendent of Schools, Terre Haute.

tion rooms, its graded lessons, and its longer periods.

They find the Sunday school relatively inferior at nearly every point, and conclude that the first duty of the church is to improve its teaching as public schools have improved theirs. Those acquainted with both fields would agree that many public schools are still lamentably low in the scale of efficiency when measured by a standard that takes note of all the items suggested; that many Sunday schools rate high with respect to these items; and that the median standard of public school efficiency is higher than that of Sunday schools. But accepting all three of these conclusions, I believe the church ought to go forward with its program of week-day religious education. Sunday school improvement, wherever needed, may take place concurrently, and ought to do so, but Sunday schools unaided can never do the great work that ought to be done. The church needs a broader program of religious education.

RELIGION, NOT THEOLOGY

The church needs to teach, in season and out, that religion and theology are not the same thing. People easily agree upon the fundamentals of religion; not upon theology. Popular confusion of the two terms has made many well-meaning persons inhospitable to religious suggestions coming from any source save their own theological camp. If this confusion of terms could be overcome, even public schools might join the church in promoting religious education. Protestants and Catholics still accept the ancient Jewish thought of religion: "To do justly, to love mercy, and to walk humbly with God." A religion that omits any one of these factors is scarcely thinkable to our minds. Religion, conceived as love for God and love for fellowmen, ought to permit, even to promote, unity of aim and effort among us, whatever our varying creeds and theological differences.

"Pure religion and undefiled," was

long ago defined in terms of benevolent and philanthropic conduct—"to visit the fatherless and widows in their affliction." Civic and fraternal organizations are bound together by this golden principle, and forget or ignore theological or other differences which make some Jews and others Gentiles; Protestants or Catholics; modernists or fundamentalists. To a mere layman, *love* looks to be fundamental, even if the lover happens to believe in evolution.

Can the church not afford to make clear the distinction between fundamental and accessory; between historic creeds and vital conduct; between theology and religion? It can do few things more important for the promotion of religious education, and children especially ought to become acquainted with these distinctions. This is not an easy bow to bend, but neither its difficulty nor its hazards afford a sufficient excuse for disregarding it. Happily, it has been done in numerous homes, and by many individual churches.

INTELLECTUAL HONESTY

Schoolmen want more preaching and Sunday school teaching that express honest conviction and belief; that frankly admit changed conceptions of biblical incident and narrative; that let congregations of adults and even classes of children see how easy it is to be religious, to be fundamentally Christian, and still make use of the same God given intellectual powers invoked in other studies.

Churches are often served by ministers who dare not let even their elders know the liberality of their own beliefs. These ministers have reconciled science and religion for themselves. They have found that "higher criticism" doesn't necessarily lead to agnosticism. They believe that God reveals himself as certainly in the rocks as He did in the dreams of men in the childhood of the race. They recognize that evolution need provoke no more terror than *growth* does as a word in one's vocabulary. But in

spite of these facts, they fear that the truth about the Bible, its origin, and its limitations, will jeopardize the faith of their people. They preach and teach, without revealing their thought about matters upon which thoughtful people are eager for light.

Evil effects follow. Young people in high school or college sometimes study under teachers lacking a keen sense of spiritual values, who deliver body blows to religious faith and belief. The jolt is too sudden; the awakening too rude. The student tends either to think his previous teachers of religion ignorant or hypocritical, or he rebels against what he regards as godless teachings that cannot be accepted without sacrifice of all that has already become dear to him.

Young people are entitled from the beginning to teaching that explains modern views, even if they are rejected. They are entitled to know from their religious guides that men of science, leaders of thought in many fields, have found God through science, and have obtained intellectual satisfaction and spiritual profit through acquaintance with the Scriptures as a progressive revelation of God. Galileo and Copernicus did not lose their faith in God even while making discoveries so profoundly significant that we attribute the beginnings of modern science to them. Pasteur's biographers make it apparent that his deep religious convictions and childlike faith and trust in God were never disturbed by his far-reaching bacteriological discoveries. Pupin's autobiography so recently popular impresses me no less with his Christian faith than his scientific attainments.

These two factors have so often been found compatible with each other, that they justify constructive teaching and preaching. The church cannot make its real contribution to religion until it dares to preach and teach what its leaders really believe. There is in many pulpits too much evasion, too much fear of giving offense with the truth.

I recognize that one ought to temper preaching and teaching with consideration for those who may disagree, and especially those who might be wounded. Too many shocks might defeat the object desired. But one's hold upon religion as a growing, changing, vital thing of supreme personal worth and social import, can deepen and stabilize even as he outgrows one by one a hundred beliefs of his childhood, and too, of the adult teachers of his early years.

Nor am I decrying the fundamentalist. If he finds it possible to interpret the Scriptures literally, to believe that God created a universe in one hundred forty-four hours of sixty minutes each; if his conception of inspiration is such that he can refuse modern teachings of astronomy, geology, physics, and biology, I respect his honesty even if I find it difficult to understand his psychology. I am merely pleading for more courage upon the part of Christian ministers who are liberal and modern in their beliefs. Thousands of church pews would be filled if only the preacher would dare to shed the light he has upon the hundreds of Bible questions which perplex the intelligent but uninformed layman, both adolescent and adult.

Schools must teach many subjects involving a conflict of opposing judgments. The true historic spirit requires teachers of the north to teach the Civil War with due regard for the southern point of view. Numerous problems in sociology and economics cannot be adequately taught without presenting opposing arguments—views held by men equally sincere. The church must take its people into its confidence and let them know what its leaders think, even though these leaders disagree, as they sometimes do. The time has come for Christian scholarship to make itself felt as frankly in the pulpit as it does in the seminary lecture room. A rich body of material has come through patient research, historic criticism, comparative philology, and appli-

cation of a scientific method,—material which most Christian scholars possess, and very few ministers and teachers use. Having found so much help and pleasure in recent years through reading Lyman Abbott's *Theology of An Evolutionist*, Shailer Mathews' *The Faith of Modernism*, and Fosdick's *The Modern Use of the Bible*, I feel that I was too long cheated out of my birthright in church and Sunday school. Religion itself is a living experience, but it is too frequently preached as if it were lifeless and embalmed.

DIFFICULTIES

The case is not so simple as I may seem to have implied. Roots of prejudice, intolerance, and bigotry strike deep and men are largely controlled by them. Preachers and teachers, fully aware of this fact, know that sincerity, love of God, of man, and of truth, desire to see God's kingdom set up in individuals, and to see that same kingdom institutionalized in a reconstructed society, may not be counted with certainty to their credit. Somebody ignorant, superficial, bigoted, intolerant, calls them evolutionists and enemies of religion, and as a result they may be intimidated, silenced, or dismissed. The man of courage is always in hazard. Jesus was crucified, not because he was a criminal but because he dared to teach what people ought to hear rather than what they wanted. The Christian church shudders, but continues to stone, starve, and destroy its prophets. Knowing this, many a minister and teacher

winks at error, at untruth, at institutionalized sin, that he may not give offense. He will not risk his popularity or his position by going against the current of popular opinion.

The twin obstacles to progress in religious education as a church movement are intolerance and lack of courage. From the bottom of my heart I wish the schools and the church could combine to supplant intolerance of everything but unrighteousness, and to increase the courage of men's religious convictions to the point that they would dare to stand for them.

Though I speak today as a representative of the schools, I speak with an interest in the church that is just as great. I am a part of the church. It is a part of me. When, therefore, a great leader in the church says, "The churches desperately need laymen who will provide intelligent backing for religious education; the times demand men of active, intelligent, courageous good will who know enough of society and of its needs to lead forward,"* I accept the challenge. Christian laymen and Christian ministers alike must try to give the guidance people need for growth in religious understanding and religious experience. Such service calls for consecration to the ideals of religion, vision of the need, understanding of means and method, and, rarest to find, courage to stand. These things public school men desire of the church.

*Coe, *What Ails Our Youth?* page 63.

THE PROBLEM OF COOPERATION

WHAT COOPERATION DO CHURCHMEN WANT FROM THE STATE?

HUGH S. MAGILL*

IN a discussion program of this kind it seems necessary to set one point of view over against another. For this reason, Mr. Engleman has spoken on the problem of co-operation between church and state as a schoolman sees it. I am asked to discuss the same subject as a churchman sees it. As a matter of fact, I am quite as much a schoolman as Mr. Engleman, and he is quite as much a churchman as I. We are both laymen and each of us has had a varied experience in public education extending over a period of more than twenty-five years. We have both been active throughout this time as members of the church and workers in the church school. It would seem, therefore, on the basis of experience, that our points of view would be quite similar.

For the sake of this discussion, I would call your attention to a few vital principles which are not new, but which seem to me basic, in the consideration of co-operation between church and state. If these principles are kept clearly in mind, we will not over-emphasize the differences between church and state in education, and will be more likely to find the common interests which tend to correlate and harmonize the activities of the public school and the church school.

1. Religion is a vital experience of life, and because of this fact it is an essential element of education. If this premise is sound, no education can claim to be symmetrical and complete which does not include a due emphasis on those spiritual values which emanate from religious concepts, ideals and experiences. I think the leaders in public education

throughout this country very generally recognize this principle in education. At the recent meeting of the Department of Superintendence of the National Education Association, held in Dallas, Texas, in February, 1927, greater emphasis was placed on moral and religious education than on any other one subject. Particular attention was given to so called character education, but it was quite generally accepted that morality finds its strongest and most enduring sanction in religious conviction.

In New York City the Protestant Teachers Association, with a paid membership of over six thousand public school teachers, is organized for the specific purpose of promoting religious education. These teachers, in touch with thousands of public school pupils, see that religion is an essential element of education, and because it cannot be formally taught in public school, they have organized to promote the teaching of religion under the auspices of Protestant churches.

2. We recognize the separate functions of church and state in education, but we should recognize no less clearly their common interests and common objectives. We should preserve unqualifiedly religious liberty. The church must not dominate the state nor any of the institutions of the state. Neither should the state dominate the church nor interfere with perfect freedom of worship. The functions of the church are different from the functions of the state, and the separation of church and state with respect to functions should be scrupulously observed. But in the field of education both church and state supplement the home in the education of the child, and since both seek objectives which have

*General Secretary, International Council of Religious Education.

many common elements, co-operation becomes necessary. It is clearly impossible for the church and the state to co-operate effectively with the home in the education of the child, unless their activities are harmoniously correlated.

3. The purpose of education is the development of the best in personality and character. This furnishes a common objective for state and church in education. That a vital faith in God and the acceptance and following of Jesus Christ are conducive to the development of the highest type of character, has been demonstrated to the world. Experience has shown that Washington was right in his conclusion that national morality cannot prevail without religion. The state may not teach religion, but every righteous citizen is a valuable asset to the state. We believe that in a free democracy the state is no less dependent upon the church than is the church upon the state, and that this relationship of interdependence is conducive to harmonious co-operation in education.

4. Education should be life centered, and the unity of the educative process preserved. Although many different agencies contribute to the education of the child,—the home, the school, the church, the community,—these should be so related as to supplement one another harmoniously if the best results are to be obtained. If the welfare of the child is always considered of first importance and the program of education is life centered, the public school educator and the church school educator will find a bond of common interest that will tend to make co-operation not only possible but essential.

5. The curriculum of the public school and the curriculum of the church school should each be constructed with due regard for the other. The church school

need not offer what is thoroughly provided for in the public school, and the public school cannot give certain elements which are essential to the education of the child and which, in observance of the principles of religious liberty, can be furnished only by the church, or by some organization which represents the church, in the formal teaching of religion.

6. The attitude of the public schools should be positively sympathetic to the church school. The beneficial results of religious education in the home and church school should be supported and strengthened by the attitude of public school teachers, and not vitiated or destroyed by an unfriendly or antagonistic attitude. While it is granted that religion may not be formally taught in public school, it should also be granted that the public school should not teach irreligion or set itself in opposition to religion as taught by home and church.

7. Neither state nor church may monopolize education nor the time which can be used most effectively for the education of the child. In the language of the Supreme Court of the United States in the Oregon Case: "The child is not the mere creature of the state; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."

We believe that on the basis of these principles the highest interests of the child can best be conserved. With a clear recognition of the separate functions of church and state in education, such harmonious relationships can be worked out as will furnish a complete, correlated system of education, conducive to the development of the highest type of personality and character and the unfolding of the abundant life.

THE PROBLEM OF COOPERATION BETWEEN STATE AND CHURCH

SUMMARY OF DISCUSSION

WILLIAM CLAYTON BOWER

THE discussion of this period related itself much more closely to the presentation of the problem than the discussions to the corresponding presentations in the other sessions. This may indicate that the thought of the convention was more definitely focalized around the processes involved in the co-operation of church and state in education than in the more fundamental approaches that have to do with differing ecclesiastical viewpoints, the definition of educational objectives, the analysis of educational resources, and the definition of functions with reference to the two agencies.

For the most part, the discussion of this period rethreshed old straw, though the verve and movement of the discussion, which was anything but slow, showed that the convention had not talked itself out on the points at issue. The discussion showed advance, however, in two directions: the listing and describing of concrete experiments in a number of local communities, and the bringing into the picture of the fact that education is an affair of the impact of the entire community life upon the child.

On the whole, it may be said that the general assumption that seemed to underlie the discussion was the position that the total education of the child should be a matter of mutual co-operation between state and church, each recognizing its separate function and assuming responsibility for its part of the total process, without an attempt to teach religion as an integral part of the public school program.

The discussion developed nine major centers of interest:

First: The motivation of character.
The convention was not satisfied with the

first superficial treatment of the problem of motivation on Wednesday morning. Assuming that it was the function of the church to provide a religious motivation for moral conduct as taught in the public schools, the question was raised as to precisely what is involved in motivation and as to the sources from which it arises. The discussion brought out two diametrically opposed viewpoints. One position held that motivation of conduct was to be found in the commandments or, if not in the commandments as such, in the teaching of the concept of God. The opposing position held that in addition to being impossible to teach the commandments literally, the sanction of an external law, even the intellectualistic concept of God, did not reach to the roots of conduct. This position held that the dynamic of moral action springs immediately from the practical needs and processes of social life itself. All of which issued in the final question for which the convention had no definite answer: is education, carried to a social and ethical level, really religious? And, if not, what more does it need to make it religious?

Second: Coming to grips with reality.
The lead which sought to bring the discussion down from abstract generalizations to a firm basis of fact, first appearing on Wednesday afternoon, was further developed in this period. The futility of arriving at any fruitful outcome on the basis of unsupported assumptions seemed to have impressed itself upon the convention. Persons were asking for stimulating and suggestive experiences that would help them in approaching the solution of the problem in their own communities. Experiments were called for and a number of resultful experi-

ences were brought forward from widely differing communities. One superintendent of public schools is also superintendent of religious education in one of the churches. In another community the church and the public school found a helpful meeting ground in an effective Hi-Y program. In another community instruction in religious education is given by public school teachers in their own rooms, Catholics and Protestants co-operating, with gratifying results. Since some public school administrators are not pleased with the problems raised by released time, the reporter thinks this offers the best solution. In that event the schools should work for Christian traits of character. Another reported that in his community the representatives of political life, the churches, and the schools have come to feel that the total life of the community has an educational effect upon the young and, on the basis of that conviction, have come to think their problems through and work together in terms of the community. In this community the schools have emphasized religion by bringing into the schools representatives of the Jewish, Catholic, and various Protestant faiths with a view to expounding their religious viewpoints, without propaganda, and all with the cordial assent of the co-operating religious bodies. The result in this particular community has been a respect for religion and a religious attitude toward life on the part of the pupils. Another community reported Bible classes organized for after-school hours, each communion teaching its own children. It was reported that in another community a group of business men requested released time, and, upon finding that such a release under the existing law would be illegal, got the law changed.

Third: The educational significance of the entire community. This discussion brought into clear focus the fact that education cannot be confined to any single agency or limited group of agencies.

Persons live in terms of their relationships and functions. In the light of this fact, the entire community in its impact upon the child educates. Therefore, the necessity of enlarging the scope of education and getting the various agencies of the community to think of their enterprises in terms of the education of the child.

Fourth: Legislation requiring the reading of the Bible in the schools. This insistency, which found expression in the first discussion, recurred again with great urgency. It became clear, however, that it was advocated by a small group that took occasion in every session to press its position. As the discussion advanced it also became clear that this small minority was failing to carry conviction with the convention.

Fifth: Evaluation of week-day religious education. As the mind of the convention appeared to move in the general direction of co-operation of church and state, rather than the giving of religious education in the public schools, it became apparent that week-day religious education offered at least one promising solution. In light of this fact, it was suggested that the program and experience of the week-day church school should be evaluated while it is still in the experimental stage, so that the movement can be developed in the direction of greatest service.

Sixth: The personality of the teacher again. It was significant how that, so far as the public school itself is concerned, the discussion kept recurring to the religious personality of the teacher as the most effective factor in securing religious attitudes on the part of pupils. A public school man felt that administrators should make much of this item in the appointment of teachers, irrespective of their communal affiliations. This influence operates, he maintained, chiefly through "unconscious tuition."

Seventh: The positive religious influence of the public school. A churchman

emphasized the conviction expressed in an earlier discussion that schools were for the most part exerting a positive religious influence. He specified in particular the central position it gives the child, the emphasis upon the sacredness of personality, and the indirect religious influence of subjects in the curriculum and of the gymnasium.

Eighth: The problem must be worked out in local communities. By this time the mind of the convention had apparently committed itself to the conviction that the most fruitful approach to the solution of the problem must be sought in local communities. In the local community approach, much depends upon the viewpoint. The chief difficulties seem to

arise when the approach is made through church and school overheads. The personal approach is much more promising. In bringing the variant elements together in the local community, there must be mutual tolerance and respect for viewpoints. What appears to be most needed is a community orientation of mind. Religion can best be dealt with when it is seen as an aspect of community life.

Ninth: The attitude of schoolmen again. This discussion emphasized the co-operative attitude of schoolmen expressed in an earlier period. The chief concern of many public school men is that the churches demonstrate that they are able to utilize released time educationally.

WHAT CAN WE DO?

FORUM SESSION

WILLIAM CLAYTON BOWER

IT WAS the purpose of the forum to bring together the fragmentary and variant, not to say conflicting, views that had emerged from the presentations and discussions into some organized, practical outcome under the subject, "In View of Existing Conditions, What Can We Do About It?"

In order to secure this objective, the chairman, Professor Gerald Birney Smith, of the University of Chicago, proposed four questions to which he expressed the hope the discussion might address itself: (1) Can we start with actual children in actual communities? (2) Can we stop trying to define religion and accept religion among children for what it is? (3) Can we give a positive place for all that any religion can offer? (4) Can we restrict ourselves to the discussion of actual experiments?

Perhaps as a result of these suggestive questions and the chairman's attempt to hold the convention to trends of thinking until they had reached fruitful outcomes,

and perhaps, in part, because the convention was finding its mind on some central problems, this discussion followed a more coherent pattern of thought than any other. It early became clear in the forum session that the convention was moving in the direction of the conclusion that the most promising solution of the problem is not in attempting to give religious education as a part of the public school program, or in the church working independently of the public schools, but through some form of co-operation between the church and the state, each recognizing its separate function, but each complementing the work of the other in the total education of the child. Consequently, while the discussion slipped back from time to time to points of emphasis that looked in other directions, the discussion on the whole gravitated around this rather flexible attitude. This general attitude having been established, a number of fresh viewpoints were developed in the forum, most of

them having to do with approaches to this end.

The following major interests carried the details of the discussion:

First: The Bible in the schools again.

The same group that had insisted throughout on the legislation of the Bible into the public school urged it again in the final session. By this time, however, it was clear that the sentiment of the convention had quite definitely assumed a negative attitude toward the proposal. A considerable body of opinion assumed an active opposition to it. One public school teacher had been converted from a favorable to a negative opinion regarding compulsory reading of the Bible by her observation of its effect upon the children. She thought it resulted in boredom. Another took the position that compulsory reading of the Bible created an aversion toward it. Another asserted that after listening to the discussion and in the light of his experience, he was definitely going to oppose such proposed legislation. Still another felt compelled, as a friend of the Bible, to abandon the idea. While it is doubtful that advocates of compulsory reading of the Bible in schools were convinced, it was quite clear that the mind of the convention had arrived with reasonable clearness at a negative judgment.

Second: Training in the worship experience. It was pointed out that the discussion had failed to take adequate account of the worship experience. In view of the intimate relation of expression to experience, it was suggested that the worship reaction should be sought in connection with supplementary school activities. On the other hand, it was suggested that in order to obtain worship there must be training in the use of worship materials which the public school was not in a position to provide. To this position, in turn, the counter suggestion was made that the public school has a wealth of potential worship material in connection with such subjects as literature, history, biography, and mathemat-

ics which lend themselves quite as readily to worship reactions as do the hymns and biblical passages used by churches. In any case, it was pointed out by still another that, in order to be vital, worship should permeate all the experience of the pupil.

Third: Education, rather than training, in religion. The discussion on worship in its relation to life evoked the suggestion that it would be more profitable to think in terms of education, rather than training, in religion. This position led the speaker to urge that we think in terms of the integration of the child's experience whereby religion should be related to the whole of life and not constitute a departmentalized experience isolated from other aspects of experience.

Fourth: The experience of Chinese churches. A missionary from China stated that the experience of the native churches in China had led them to the conclusion that it was better to have churches assume responsibility for direct religious education, depending upon the personal influence of religious teachers in the schools.

Fifth: Three alternative solutions. The forum brought out a definite formulation of the alternative solutions which had at one time or another been presented to the convention. These were stated to be: (1) turn religious education over to public schools; (2) give secular and religious education together in parochial school; (3) let churches assume responsibility for religious education on released time from the public school. In keeping with the trend of the discussion, the speaker expressed preference for the third alternative.

Sixth: The total education of the child a co-operative enterprise. In keeping with the third alternative, it was pointed out that state and church are engaged in a co-operative enterprise in which each must define its functions and work in hearty accord with the other in its chosen field. The speaker felt that the state

might well devote itself to character education while the church might do well to furnish the sanction to conduct in a personal and social experience of God as an objective reality. If there is to be such a frank recognition of the differentiation of function, it was pointed out by still another, both state and church need to go much deeper and discover just what it is each wishes to accomplish.

Seventh: The Gary experience. The experience of the Gary schools, which has been an experiment in co-operation, was cited. The week-day schools in that city are reaching something like 93 per cent of the school population. Some schools are reaching as high as 100 per cent of the school population in their area; others are reaching less. The lives of the children are actually changed. On account of the effects of the week-day schools in Gary upon the conduct of children, children have been committed in some instances to the religious school rather than to the reformatory. In reply to the inquiry whether the week-day schools in Gary had not impaired the work of the Sunday schools, it was stated that the enrollment of the Sunday schools had been increased in a number of instances beyond the capacity of their present buildings. Sunday school teachers have sometimes been embarrassed because they were inadequately trained to keep their work up to the level of the week-day schools.

Eighth: Need for greater appreciation of what the public is doing. It seemed to one speaker that the discussion throughout the convention had developed a severer criticism of the public schools than the facts warrant. It seemed to him that churchmen would be more tolerant in their attitudes toward the public school if they knew what it was actually doing. This calls for a better understanding and a larger sympathy with its ideals and purposes.

Ninth: The religious school must develop its own standards. The view was

expressed that the week-day church school should think less in terms of making its work conform to public school standards and more in terms of developing its own procedures and standards in the light of its own function. Especially does the church school need to press forward its work in the direction of a curriculum based upon the experience of the learner. In this respect the public school has much to learn from the best religious education. Instead of borrowing from the public school in these days of the reconstruction of education, the school of religion should press forward to a more vital education. This does not mean, however, that the church school should not thoroughly familiarize itself with what the public school is doing. Rather, if the church school is to co-operate with the public school in the total education of the child, it must know what the public school is doing, so as to point out to the child the religious implications of what he is taught in the public school.

Tenth: Prophylactic and remedial teaching in the public school. A professor of education in a teacher-training institution expressed the opinion that public school teachers could contribute more fruitfully to character education if they were prepared to do prophylactic and remedial teaching in the public schools. This led to the further suggestion that there should be courses on religion in colleges that are preparing teachers for the public schools.

Eleventh: Failure of the church to co-operate. An instance of failure in co-operation on the part of the church in one community was cited, after the board of education, at the request of the woman's club, had offered release of time. The failure was due to the inability of the churches of the community to get together.

Twelfth: The rights of minority groups. A Jewish rabbi entered a protest against the tendency of majority religious groups to foist their Christian

interpretation of Easter and Christmas upon Jewish children. He raised the question whether religion was not more fundamental than any creed or symbolism. Replying to a statement made in an earlier session that if the Jews were attempting to legislate religion out of the schools Protestants should legislate it in, he took the position that the Jews were not attempting to legislate religion out of the schools, but the Bible, portions of which were not acceptable to Jews. Irritation grows out of the forcing of the religious view of majorities upon unwilling minorities.

Thirteenth: Released time a constitutional right. A professor of religious education took the position that in asking for released time from the public school schedule the attitude of the church should be not that it was seeking a special favor from public school authorities, but claiming a constitutional right in the interests of the total education of the child. Such an equitable division of time should take into account the amount of time during which, from a physiological and psychological standpoint, the child can safely be kept in school. If such an equitable allocation of time could be arrived at, a good deal of the work which the church is now doing in its educational program could better be included in what the school is doing, leaving the church to accomplish in a minimum time its essential task.

Fourteenth: Religion a means or an end. The question was raised whether, in view of the fact that the movement of the discussion appeared to be predicated upon the assumption that religion was being used as a means to an end definable in terms of character, religion should not be considered as an end in itself as well as a means toward an end.

Fifteenth: Experiment in the local community the most fruitful approach. The movement of the discussion was clearly in the direction of experimenting in the local community as the most prom-

ising approach to the solution of the problem of co-operation between church and state in their educational responsibilities. Here we have to deal with actual facts and actual persons in concrete situations. One speaker thought so well of the suggestion that he was resolved to call a mass meeting of the different groups involved to discuss the matter. Another thought that the conference of community groups should include non-religionists as well as church people. Another felt that there would be little difficulty in securing co-operation in the local community if the matter was gone about wholeheartedly. What is needed is frank, free, and democratic conference. Co-operation will come through understanding. This speaker felt that coming at the matter *de novo* in this manner would obviate many of the difficulties that have obstructed co-operation when the attention has been focused upon institutions or groups within the community. One speaker thought that the best place to begin was with the parent-teacher associations, since the parents are in the end responsible, whereas many ministers know little of what is actually going on in the public schools. Parents are more likely to take a community point of view. A superintendent of schools suggested that it might be well to make a beginning with one thing upon which the various groups could agree rather than to undertake too many things at once. Another speaker thought that the experience of this convention might well be translated into terms of the local community. The discussions had demonstrated the fact that we are not in agreement regarding many fundamental convictions. Notwithstanding, there has throughout been respect for the opinions of others and the granting of perfect freedom. One of the chief reasons for our differences is that our positions are so heavily loaded with emotion. The best way to overcome these barriers is through sharing.

Sixteenth: Taking an experimental attitude. It was pointed out that in a problem as complex and difficult as this one, we should guard against seizing upon a too immediate and easy solution and allow our thinking to become crystallized too soon. We should keep our minds open and experiment in many situations, holding ourselves to the facts.

The chairman's summary. At the close of the forum the chairman summarized the discussion under six heads: (1) It is futile to attempt to do everything by the overhead through legislation. (2) We

get a start on the problem when we think in terms of the community and concrete pupils. (3) We should take to heart the fact that the agencies that make religion respectable in the sight of the pupils and the schools are the churches. (4) There is danger of too early standardization. We should think in terms of experimentation. (5) Competent teachers would exercise great influence in religious education and the church school. (6) We have had an illustration in this conference of the attitude of appreciation rather than of suspicion.

SUMMARY OF DISCUSSION PERIODS

WILLIAM CLAYTON BOWER

THE differences of viewpoint developed in the discussion demonstrated the fact that the problem involved in the relation of the educational functions of church and state is far from simple, but rather is complex and furnishes the setting for a first-class thinking process involving many factors and possible outcomes.

The discussion, while approaching these problems from many points of view, failed to arrive at a definite conception of the function of education either in the church or in the state, and therefore failed to formulate a very clear differentiation of the functions of each. It was assumed that the state had a very definite responsibility for religious influence upon the child, but only in the most general way were its potential resources in this direction indicated. It was likewise assumed that the church has an educational responsibility in society, but the descriptions of what that function is were much less specific than in the case of the public school. Does this indicate that the church's educational function is so well understood and accepted as to be taken for granted, or that the church has not yet become keenly conscious of its educational responsibility to society?

There was a definite movement in the

discussion away from the abstract generalizations and exposition of preconceived viewpoints, both heavily loaded with emotion, which were in evidence in the first sessions, toward getting down to reality through dealing with concrete facts in local situations. One of the most fruitful results of the discussions was a prevailing desire to experiment with the problem in local communities on a basis of concrete experience.

The discussions showed some support for the radically opposed views that the state should assume responsibility for religious education and that, on the other hand, any attempt to take account of religion in the public school would jeopardize our liberties guaranteed by the separation of church and state. The proponents of the first view held that public schools had never been legally secularized except in particular states and that the majority had the right to promote religion in the public schools through legislation, particularly by the compulsory reading of the Bible. Aside from the legal aspects of the problem, it seemed to be the judgment of the convention that the irreducible minimum of religion resulting from the common agreement which this position assumes would reduce religion to an ineffective generality. In

opposition to both of these views, the evident movement of thinking was in the direction of some form of co-operation between the schools of the state and the schools of the church. This calls for a recognition of a differentiation of objectives and functions and the working out of a program of education appropriate to each. There was a clear conviction that the public school has a definite responsibility for religion which perhaps can best be fulfilled through the frank objective recognition of religion, the utilization of the potential resources implicit in the curriculum, school activities, and school organization, and, above all, the personal influence of definitely religious teachers irrespective of their ecclesiastical affiliations. On the other hand, there was a clear conviction that the church school should assume responsibility for the direct teaching of religion, for securing a worshipful attitude in connection with all the normal experiences of the child's life, and for giving sanction to moral and social conduct, though there was unclearness as to the nature of the religious sanction. In terms of practical procedure this trend of thought seemed to indicate that the most promising form of co-operation was through released time from the public school schedule for religious education to be given by the churches in week-day and vacation church schools. If week-day and vacation church schools are to assume this responsibility, their programs and experience thus far need to be evaluated with this end in view.

There was practical agreement on the part of both churchmen and public school men in regard to not only the desirability, but the necessity, of giving character education and religious education to the American child. The differences of viewpoints emerged when the present content, institutions, and procedures were discussed. A screening of the problems that remain unsolved and

that may well indicate the direction of further thinking and experimenting suggests the following:

1. What is the essential nature of religion?

2. How are we to conceive the objectives and processes of education, both in the public school and in the church school? Is it to be conceived in terms primarily of the formal transmission of information or in terms of the progressive development of personality through processes of growth, and of the achievement of a better social order?

3. What is the nature and source of motivation?

4. Precisely what is involved, under the new conditions in which we now find ourselves, in the doctrine of the separation of church and state?

5. How is religion to be taught so that it will not remain an isolated and departmentalized affair of the intellect or of the emotions, but permeate the whole of life by securing a reference of every aspect of experience to God?

6. What are the processes by which persons realize themselves in the fullest and most satisfactory sense both to themselves and to society?

By some such process as this the present convention can be made the beginning point in a thinking process of the most far-reaching consequences to this increasingly central problem in American life. May we look to the Religious Education Association, which has given the problem its initial setting, to hold us consistently to the process until we have thought ourselves together on these problems as a basis for constructive action?

While the discussion was at all times spirited and sometimes intense, it was characterized throughout by courtesy, respect for opposing viewpoints, and tolerance. It was a first-class experiment in co-operative thinking and may well furnish the pattern for further sharing of experience, facts, and purposes in respect to the problems raised.

IS STATE EDUCATION MOVING FORWARD?

F. J. KELLY*

WHAT is "forward?" Is the eighty story building a forward movement in architecture? Is Amy Lowell free verse a forward movement in poetry? Is major league baseball a forward movement in sportsmanship? If I answer these questions "yes," then a chorus of "no's" greets me from the right. If I answer them "no," then a chorus of "yes's" greets me from the left. There is no agreement as to what constitutes a forward movement. That debate started with Adam's family. Since I am a worker in state education, I may be expected to believe in its progress. And I do.

The question calls for a critique of modern movements in state education. Among the significant movements in present day state education, I wish to examine four:

1. The increasing numbers it reaches.
2. Improvement of education as a training for self government.

*Dean of Administration, University of Minnesota.

3. Reorganization of the system of schools so as better to adjust education to the needs of children at successive ages.

4. Recognition that education is a life long activity and not an activity of youth alone.

1. For purposes of reference I quote figures from the 1925 Bulletins of the United States Bureau of Education. From 1890 to 1924 is about one generation of mankind. Figures are not available for years since 1924, but there is every indication that the improvement is continuing.

Such an astounding increase in attendance and financial support of public education over a whole country within the short space of one generation is probably without parallel in history.

2. Early Americans came mostly from Europe. Monarchy was the prevailing form of government. The urge to throw off the yoke of outside authority, so far

	1890	1924
Total population	62,622,250	112,078,611
Numbers enrolled in elementary schools	12,519,618	20,898,930
Numbers enrolled in public high schools	202,963	3,389,878
Numbers enrolled in private high schools	94,931	216,522
Numbers enrolled in colleges and universities ..	100,667	606,614
Percent of children 5 to 17 years inclusive enrolled	68.6	82.8
Percent elementary and high school pupils in high school	1.6	14.0
Average number days schools in session	134.7	168.3
Average days attended by each pupil enrolled ..	86.3	132.5
Average annual salaries of teachers	\$252	\$1,227
Annual expenditures for all purposes Elem. and H. S.	\$140,506,715	\$1,820,743,936
Total school expenditures per capita of total population	\$2.24	\$16.25
Total expenditures per pupil in average daily attendance	\$17.23	\$95.17

as political and religious organizations were concerned, was stirring the hearts of men on both sides of the Atlantic before the time of the American Revolution. Representative government was bound to grow with the spread of education which flourished everywhere in the light radiating from the printing press. Decades and even centuries had to elapse, however, before the fundamental connection between universal education and popular government was to be clearly recognized. Up to within the last fifty years, and in most places, up to within the last thirty years, schools even in a democracy like America were looked upon as agencies to teach children to read, write and spell in order that they might have the tools with which they later might inform themselves on questions of the day. While acquiring these tools of learning, children were regarded as heirs to natural depravity. The rigor of old monarchical rule was visited upon the children by both parents and teachers. To obey was the alpha and omega of good conduct, and to exact obedience was the most essential quality of discipline.

This situation did not get badly out of hand as long as school attendance was brief, the church's weapon of fear effective, and the social organization rural or fairly simple. But unparalleled changes came during the latter decades of last century and the first decades of this. Education increased, the social center of gravity shifted from the country to the city, old traditions ceased to bind, churches found their hair raising preachers no longer in demand. People had picked up a new shibboleth, and they were ready to pin their faith to it. That shibboleth was popular education. If there were evils of government, whether dishonesty, ignorance, or greed, more education would correct them. If immorality, crime, or disease infested community life, the cure was more education.

Only within the last decade or two

have people been questioning the efficacy of education. Politics seem slow to yield to the purifying influence of education. With more education people seem scarcely any more willing to serve God in the churches. Many people, particularly people disposed to measure youth today by standards of their own youth, are a bit perturbed by the way our young people enjoy themselves. People are wondering about their shibboleth.

Fortunately, educators were the first to begin to wonder. Prophets within the educational fold were first to point out that we were indeed educating all the children of all the people, but not for citizenship in a democracy. John Dewey, philosopher that he is, pointed out that schools in a democracy must be a part of real life, not a preparation for adult life. Self government was a matter for young and old, not something which would flower out in magic way when a youth turned twenty-one. The acceptance of this principle of John Dewey, and the beginning of its incorporation into public schools, is the forward movement which I call "improvement in training for self government."

In all likelihood, there are some among my hearers, possibly many, who are saying "if schools are just now beginning the process of incorporating self government, may the Lord save us from the completed process." Perhaps we shall need saving. At any rate, the movement is on. Leaders in American education are committed to it. Time will not permit an adequate statement of the arguments which support it. A few considerations may be appropriate, however, to help to an understanding of the present status.

To begin with, youth today has had no constructive plan of self government operative in their training. Youth, as well as adults, has recognized the breakdown of the old "*thou shalt*" and "*thou shalt not*" system. Only half matured plans have yet evolved to make effective the "*we shall*" and "*we shall not*" system.

Schools here and there are operating with a fairly complete program of the student's participation in his own education, but they are few in number, and not enough to influence perceptibly this generation of youth.

Then, too, we should not forget that to this generation of youth, the present is much like a period following a declaration of independence. Youth goes about fully armed for battle most all the time. His weapon is a rapid fire of "why's." "Why can't I smoke? Rotarians do." "Yes, and if Harry smokes, why can't I?" asks Mary. "Why must I study algebra?" "Why do Baptists immerse and Methodists sprinkle?" Why, why! All the traditional bases of our lives are being attacked. As always happens, those engaged in revolution—throwing off old controls while groping for new ones to take their place—always pass through a period of disorder. Such a period is the price of the new foundation upon which the new order is to be built. The point to bear in mind is that when the revolution is as certain of success as is this revolt of youth against untenable authority, the foes against which the rebel "why's" are hurled must either surrender or perish, if they are not armed with bullet proof answers. Strategic retreat is not possible.

Finally, this present generation of adults is exercising only a little more vociferously the prerogative of every generation of adults which history records. Youth has ever been a generation bent on going to the devil. That youth turns out as well as it does is the ever recurring miracle which perplexes the fathers. This generation of the fathers has a bit more evidence to bolster up its fears, because in this change in education from "thou shalt" to "we shall" many controls of youth which have been more or less effective throughout the past are being deliberately cast aside. That new controls will be effective has not been generally demonstrated, but must be

taken on faith. We are in the period of transition. American public schools have committed themselves whole heartedly, however, to discovery of, and then to dependence upon, these new controls. Their basis is child participation: child participation in intellectual pursuits, in moral decisions, in disciplinary measures. Self expression as a training for self control and popular representative government is in the beginning of a trial period.

3. The third forward movement in state education is a reorganization of the system of schools so as better to adjust instruction to the needs of youth. The traditional system has comprised an elementary school of eight years (or seven), a high school of four years, and a college of four years. These units developed separately, each to serve an independent function. Under certain limitations children completing one unit were admitted to the one above. In no real sense could it be said that these three units ever have constituted a unified system of education.

In the last decade or two, substantial progress has been made in readjusting education to contribute better to continuous child development. New dividing points have been established according to psychological changes which take place at successive ages of the child. Instead of a first unit of eight years, an elementary school of six years prevails in city school systems where the number of children permits such a division. In this unit, the emphasis is upon a mastery of the tool processes of education. One teacher instructs children in all the subjects.

Following this six year unit, a three year unit—the junior high school—is now common. This new unit has grown with remarkable rapidity. From 1910, when the movement had its first significant adoption, to 1924, the number of junior high schools established as reported to the United States Bureau of

Education was¹ 510 in 213 cities out of 770 having a population of over 10,000. Nearly 30 percent of cities had adopted the junior high school plan in the first 14 years of its existence, and the movement is still accelerating rapidly. The number of junior high school teachers increased 134 percent from 1920 to 1924.

Above this is the three year senior high school. There is developing rapidly, however, a two year junior college which is tending more and more to be definitely associated with the senior high school into a five year secondary school unit. This junior college development is too new to speak of as having been incorporated into the American school scheme, but it bids fair to make the same rapid progress in the next fifteen years which the junior high school has made in the past fifteen. While there are upwards of 200 junior colleges in the United States, a considerable proportion of them are disassociated from a high school and cannot, therefore, be regarded as part of a five year high school-junior college unit.

This new organization may be thought of as the 6-3-3-2-2 or the 6-3-5-2 plan, as distinguished from the former 8-4-4 plan. The new plan recognizes the need of rich exploratory experiences for boys and girls of 12, 13 and 14 who attend the junior high school, which could not be given in the former eight year elementary school. This unit ends the period of compulsory attendance and pupils must be made aware of their aptitudes and capacities, as well as their responsibilities before the state can rightly release them from further attendance. Above all, there is need for a separate unit for children of these years in order that a type of school government may operate suited to the inculcation of powers and habits of self control.

The tendency to unite the senior high school and the junior college grows out of the fact that there is no essential dif-

ference in purpose or function between the two. The five years are devoted to general, non-specialized study, designed to meet personal, non-vocational needs of social and civic life.

The final two years of college are essentially specialization years and are more appropriately associated with graduate or professional school study than with the general training now given in the first two years of college.

Thus we see taking place a fundamental reorganization of the public school system. This, I am disposed to believe, is a great forward move.

4. Lastly, let me briefly describe the state's recently aroused interest in adult education as a forward move. Educators have always recognized that education proceeds much more effectively when a strong motive actuates the learner. Many important aspects of knowledge and culture are necessarily outside the range of interests of youth. Not until people are brought face to face with problems are they strongly impressed with the need for solution. In spite of this, until very recently we in America have identified education with a school or college. We have scarcely been conscious of the fact that education proceeds throughout life. Only lately have we begun to act on the rather elementary assumption that when a farmer's wheat is threatened with chinch bugs is the time when the state should make available information as to how to save his crop, and when the prospective mother is planning for her baby is the time when the state should make available information as to its care and feeding. An hour's study at this time is probably more valuable than a week's study devoted to these things years earlier in school.

Much credit should be given the federal government for the change in point of view. By the passage of the Smith-Lever Act in 1914, appropriating relatively generous sums to state colleges to

1. A. A. Douglass, *Secondary Education*, page 139.

help carry on extension work among farmers, adult education was given a great impetus. In 1923 there was spent for county agent work alone \$9,836,572, and for home demonstration work \$3,099,464.² These activities are the equivalent of putting farm and home specialists into many counties equipped to give farmers and their wives the sort of education they most need when they most need it. This illustrates probably the best type of education, where the teacher reaches the individual learner when he has a particular problem he wishes help upon.

Along with this informal instruction is developing a more formal type in the extension divisions of many universities. In a table prepared by Mr. A. L. Hall-Quest³, the recency of the establishment of extension work in universities is revealed. Of 22 institutions reporting correspondence study work, only one had organized it before 1909. Of 35 institutions reporting adult class instruction, only 5 had organized it before 1909. Organized adult education by universities is, therefore, essentially a movement of the last 20 years. The rapid growth can be indicated by a few illustrations:

In 1923-24, the University of California conducted 1026 extension classes with 23,464 persons enrolled. In 1925-26 the University of Minnesota conducted 550

extension classes with 9,222 persons enrolled. In 1922-23 the University of Wisconsin enrolled 8,640 persons in correspondence study courses. No figures are available showing the extent of adult education carried on by extension divisions for the country as a whole, but it is conservative to estimate that 200,000 men and women are reached each year with education of essentially the same sort as that given on the college campuses. At the present rate of growth, it will not be long before the adult student body will exceed the student body on many college campuses.

The state has definitely embarked upon a plan of regarding her geographical boundaries as the boundaries of her university campus, and all her people, young and old, as her students. Nor do these adults study only the practical vocational or personal problems which confront them. They study drawing, literature, philosophy, mathematics, history, political science, and about all the other subjects of the college curriculum. The seven most popular subjects studied in the extension classes in the University of California were in order of enrollments in 1923-24, economics, education, English, law, public speaking, political science and Spanish. Possibly there is more hope in this adult education movement for a building of a great self-governing and law abiding people than in the other three forward moves which I named.

2. United States Department of Agriculture, Circular 306, March 1, 1924.

3. *The University Afield*, page 15.

IS RELIGIOUS EDUCATION MOVING FORWARD?

THEODORE GERALD SOARES*

THE French have a comforting proverb, *ce n'est que le premier pas qui compte*, only beginnings are difficult. But it is only half true. Beginnings are indeed difficult, as was evident in the closing years of the last century and the opening years of the present, when endeavors were made to get the idea of religious education accepted. How slowly people saw its meaning! How reluctantly were any changes permitted in current practice! How suspicious were Sunday school leaders lest education meant something different from religious experience!

Yet, as we look back those steps were much easier than our present task. When we were arguing against the use of the same lesson for babies and adults, when we were pleading for separate activities for children of different ages, when we pointed out the dangers of what was then called child evangelism, when we protested against an imposed curriculum prepared in the interest of biblical information, when we were presenting fundamental educational principles upon which there was large agreement among the progressive minded, then clearly religious education could go forward. But now that the initial victories have been won and the question of developing a satisfactory program of religious education is before us, we find ourselves in a much more difficult situation. We have reached one of those plateaus where progress seems to halt.

We have undoubtedly some very satisfactory conditions for progress. The churches are alive and alert and are seeking guidance. If we could tell them exactly what to do we should have an extraordinary response. A considerable body of well trained young men and women of very high type are available

as leaders. The young life of the churches is effectively grouped for significant social experience and activities. Increasingly, churches are erecting satisfactory buildings to provide for this group life and expression. The leaders of religious educational organizations are exhibiting a notable open mindedness. Witness the earnest efforts of the Curriculum Committee of the International organization to find their way in the difficult subject entrusted to them. Zeal for the religious education of our youth is evident in the large effort being made in weekday and summer plans. All this co-operation, study, experiment is in the highest degree encouraging.

To these more definitely church efforts, must be added the activities of such organizations as the Scouts, the boy and girl programs of the Christian Associations, the Hi-Y Clubs, and the very significant though all too limited summer camps.

The leaders in these organizations are seeking to ground their work in sound educational principles. They are constantly endeavoring to obtain the best available advice upon their programs. The hospitality to educational guidance is distinctly hopeful.

The increasing socialization of the public school, and perhaps even more notably of the private school, is an evidence that religious education is going forward. It is perhaps invidious to mention a single example, but it may be permitted for the sake of illustration. When one goes into Williams Institute at Berkeley, California, one feels that education as a creative endeavor to master the meaning of life has gone far toward achievement. There is a company of teachers and pupils joyously and seriously engaged in a common adventure of learning. There are those cooperations, sympathies, cour-

*Professor of Religious Education in the University of Chicago.

tesies, which constitute the highest type of social living. There is the eager desire for the best, as personal appreciation and as social achievement, which is the condition of a developing society. And there, too, are the attitudes of reverence in the presence of worth which are fundamental in religion.

No one can survey religious education for the last twenty-five years without realizing that notable advance in theory, in practice, in leadership, in available material, in public appreciation has taken place. And yet, if we ask critically whether religious education is going forward, we are impelled to a more critical survey of present conditions and tendencies. We have won certain elementary advantages which have carried us to a higher level, but on that level we find ourselves facing a new set of problems far more difficult than any we have solved.

The most fundamental confusion which halts our progress today is with regard to the meaning of religion itself. Schoolmen who succeed in developing a highly socialized type of life in school communities ask us what more we mean by religion than that which they have achieved. When we define education in terms of social values, social appreciations, social ideals, we are asked what is left for religious education, and why this endeavor to specialize on an aspect of education which should be fundamental in the whole process. We discuss such topics as the relation of religious education to general education, and never seem to get anywhere in the discussion. On the other hand, when the church is functioning most effectively it is seeking results in social cooperations, group activities, shared experiences—all those human interactions which other educational institutions seek to promote. What then is religion? Where are its peculiar values? Wherein lies its motivating quality? And particularly, how shall we know when we are religious?

Doubtless this confusion is a result of our progress in analyzing educational aims and processes. The demand for definition is altogether healthy. But we cannot be said to be going forward until we have discovered more clearly what we mean. If, as religious educators, we have some aims and some processes peculiarly our own, we must agree among ourselves as to their character.

Certain aspects of religion have, in the past, been assumed to be socially motivating, but the assumption is now challenged. We are asked what evidence is there that belief in God, the practice of prayer, the exercise of worship, are productive of social insight or motive? Has one's idea of God anything to do with his ethical behavior? It has been supposed that if we teach children that a righteous God is concerned with their conduct, approving of them if they are good, displeased if they do wrong, they will be influenced toward socially desirable behavior. Do we know whether there is any correlation between these two? The projection of such questions into the consciousness of religious educators is disturbing. Much of the fervent confidence of the old faith is lost in such investigation. Meantime, the vigor of the educational process suffers.

There is a like uncertainty regarding the significance of prayer. Prayer as the personal bond between the human spirit and the divine Father, prayer as the channel of the incoming spiritual tide of moral power, prayer as the resolution of conflict and the way to harmony and peace, was the most effective technique of religious education of the older generation. The religious leaders of that day were masters of that technique. They understood it and they could teach their pupils its meaning. Many of us can remember how definite the function of prayer seemed to be with us. Doubtless those naïve views needed clarifying. It is entirely undesirable that young people

should have magical conceptions of prayer. But what is prayer? What is its meaning in religious experience? Where does it belong in the program of religion? We do not speak very clearly at that point. I doubt if we can be said to be making progress in the development of habits of prayer.

We are just as uncertain regarding the functions of worship. But at this point practical considerations have come to our aid. We inherited certain Sunday school assembly exercises which were generally most unsatisfactory, and we found ourselves confronted with the necessity of improving them. We were saved from the obligation of defining worship by the fact that we had to engage in its exercise. And here the inheritance of religion came to our help. The heritage of creed, of catechisms, of curricula, we had found embarrassing. But we felt that men had been truer to religious experience in their emotional expressions than in their intellectual formulations. We set ourselves, therefore, to regain the artistry of worship, its symbols, its beauty, its music, its dramatic, and especially its pageant, quality.

The interest of religious leaders in the development of worship is most significant. There is no subject upon which they are more anxious for help. There are few directions in which experiment is more persistent and more intelligent. This is, perhaps, a greater sign of progress in religious education than might at first appear. It shows that instead of doctrinaire efforts to define religion in the abstract, we are recognizing that religion is expressing itself among us in forms often deeply affective and of great social value. It may be that we shall find that worship, after all, is central in religion. Our differences of definition may disappear in the common appreciation of beautiful rituals of devotion. And we may find that here are motivations to that social behavior and idealism, which we

all seek as the goals of educational endeavor.

This may also be the direction in which we shall find the highest function of the church. If that should prove to be the case, another line of progress would be clear. If worship, instead of being incidental in life, is really central, if there are beautiful possibilities of development here, if the religious community may learn to express its common faith and hope in fitting rituals, if, especially, we shall learn how to dramatize our new social experiences and aspirations, the church may again become a vital institution in the people's life.

These are directions of possible progress. In the meantime, religious education, not quite sure of itself, is feeling out for the values that are, in the deepest sense, to be recognized as religious.

Passing to a consideration of some special phases of our present situation, the question of progress may again give us pause. It is a very serious and disquieting fact that the great endeavor to develop weekday religious education has not won the approbation of school leaders. This is not from lack of sympathy but from a frank doubt of the value of our product. In one community where the weekday work is regarded as exceptionally good, the day school is providing such excellent social instruction for the children who do not go to the church schools, that the parents of the church children are anxious for those children not to miss it. Where weekday schools are concerned mainly with the Bible, they are under the criticism of more informational instruction, and that not always well done. Where religious schools seek the development of social living, the objection is made that the public school can undertake the social program for all its children.

Do we yet know with sufficient clearness what we want to do with "released time?" Have we the physical equipment and the teaching personnel for this in-

creased responsibility? Can we show a religiously minded public educator that the church has a definite contribution to make at this point? I repeat that it is at least a matter for serious consideration that school authorities are less in favor of this new movement of the church than they were ten years ago. This raises, therefore, the inevitable question, whether we have proved ourselves competent to discharge the great responsibility which we assumed with so much enthusiasm. I venture to suggest that instead of state campaigns for legislation releasing the children from schools, it might be wise if we could experiment at a few points, testing out curricula, experimenting with what we have called "correlation," and generally proving that we can do something that is worth extending.

There is probably a stimulating effect upon the public schools themselves from this weekday movement. And indeed, the effect of the whole movement of religious education upon public education is no insignificant part of its function. While the great development of interest in the moral aspects of education, so characteristic of the last quarter century, is due to many causes, not the least has been the stimulus which these church endeavors have provided. In that respect, religious education has had a success, and is having a success, beyond its own immediate achievements.

Are we making progress in professional leadership? We are certainly doing a great deal in academic training. Here are several thousand young men and women studying educational psychology and teaching technique, preparatory to the leadership of youth. But it may be questioned whether a considerable number of these are not so concerned with the problems thrust upon them by the very progress of our science that they find themselves more competent to criticize what the churches are doing than to promote an effective program of their own. It is discouraging to hear that per-

sons trained in some of our schools are regarded by the churches as "theoretical," "academic," "wanting in qualities of leadership." Perhaps churches are narrow minded, impatient of slower educational processes, insistent upon immediate and evident results. But after all, religious education is the leadership of youth into religious life and experience. We ought to be able to commend our technique by its very naturalness, its humanness, its evident appeal, its manifest religiousness. What shall it profit us if we acquire the whole range of academic training, and lose the ability to make friends with boys and girls?

Even our manifest progress in the understanding of curriculum is not without its effect in halting progress. We have taught people to say glibly that the curriculum must be child centered and not content centered; but do they know what they mean? They know that it is more important to love their fellows than to know the names of the kings of Judah, but do they know any more about how we learn to love our fellows? We can secure life situations involving love and then talk about them. But may not those subjects of discussion become just as much content as talking about how Jeremiah so greatly loved his people that he would not leave them even to save his own life?

A pathetic appeal is coming to us from all quarters for something to teach. So far we have only succeeded in showing them that all text books heretofore published are unsatisfactory. We have developed some purely arbitrary criteria of biblical and extra biblical. We have assumed that children are forever in problem situations and are never interested in the great dramatic experiences of the race. The matter of curriculum, therefore, is greatly in need of clarification. Perhaps this was inevitable. Perhaps we had to shake ourselves loose from the intellectualism of the old time religious knowledge. Doubtless we have still to

show people that children are not saved by learning the decalog and repeating the catechism. But it is simple sober fact to state that the mass of students of religious education are quite at a loss as regards the construction of a teaching program. We may hope that this is only the temporary confusion occasioned by the discovery that there are many wrong ways to go. But we can scarcely be said to go forward until we have determined more definitely what is the right way to go.

We have the difficulty that we may not be able to tell whether we are going forward or not. Can spiritual progress be measured? The statistician says to us with complete confidence that he can measure anything that can first be defined. Are these subtle religious attitudes capable of such exact definition? We are in a very interesting stage of experiment in bringing the techniques of educational measurement into the religious sphere. Results so far are extremely meagre. Every hospitality should be extended to the endeavor. Cynical jest is cheap and unscientific. But it cannot be denied that the introduction of tests and measurements, still highly problematical, into the field of leadership of boys and girls in their adventure of religious experience, is introducing one more element of difficulty. We may be at the moment failing to make progress by our very anxiety to see whether we can measure our progress.

It may be that the most vital progress will never be measurable. Whether sympathy is enlarged, honor is clarified, appreciation is enhanced, reverence is deepened, the experience of God is enriched—we may never be able to determine

these things with exactness. Certain it is that we are today concerned about these nobler results in religious education. We are less and less content with externals and superficial results. We are more and more seeking those attitudes, responses, appreciations, fellowships, that are most difficult to measure. We are, perhaps, even developing a sensitiveness to their presence which is itself the most subtle, although subjective, measuring instrument. I am inclined to think that one of the surest signs of our progress is at that point. We are not yet competent to measure the finest results of our product, but we do recognize those results when we see them.

Marshal us all, with all our differences of theory and practice, and we are absolutely united in fundamental purpose. We may not be sure at any stage of the process about the validity of our technique; we may not agree upon tests and measurements that can be applied to it; but when we see a human personality showing some of those characteristics which seem to us to belong to Jesus, we all say together, that is what we seek in all our work.

Finally, it may be said that it is a sign of progress when we are willing to criticize our own endeavor. That we can discuss our enterprise with utter freedom, with the most definite frankness, with perfect good nature, with vigorous clash of opinion but generous open mindedness, that we are willing to assess our movement, to face its weaknesses, to recognize its limitations, and that we are able to do these with a good degree of scientific skill—this is a fair indication that, taken in its entire sweep, religious education is going forward.

CHICAGO CONVENTION FINDINGS

WE find a consensus of opinion that religion, being a vital experience, is an essential factor in education, and that no development of skill or knowledge can compensate for the lack of religion.

Responsible bodies representing the public school system assert the obligation of the school to recognize and provide for religious motivation; and they assure us that this obligation has been discharged to a considerable extent in the actual operation of the schools.

Less unanimity is found when we seek to define the form in which religion should function, when pupils are confronted with situations arising out of excessive nationalist feeling or out of existing financial and industrial organizations of society.

All are agreed that through the personality of the teacher the religious attitude can be and usually is made influential in the life of pupils, and that this personal factor does not depend upon legislative provision for any specifically religious acts. In view of the complexity of the situations that have to be studied, there is ground for misgiving in the fact that a large percentage of teachers in the United States come to their work without even a complete high school training.

Training in character is now generally accepted by responsible leaders both in church and school as the essential factor in education, and considerable advance has already been made by both organizations in provision of routines. Serious deficiency, however, is revealed in the large number of church schools which have not yet centered their program in the life experience of pupils.

In any effort to provide for a genuine religious life within the public school, little is to be expected from the adoption of religious exercises reduced to such a minimum of definiteness as will arouse no objection from any religious body. To avoid religious acts to which objec-

tion may be taken does not obviate criticism on the ground of inadequacy. Silence concerning some phases of religious experience may be as objectionable as the recognition of positive factors not universally approved.

Difficulties in integrating our educational program arise from:

1. The fact that objections to positive action are more emphatic than support of primary religious motivation.

2. The apparent impossibility of distinguishing between activities supposed to be acceptable to all religious bodies and those which may be regarded as positively or negatively sectarian.

Significant experiments in integration may be noted as follows:

1. The release of pupils from schools for religious education conducted by the church.

2. The promotion within state universities of schools of religion or of definitely religious courses for which credit is given.

3. The routine reading of the Bible in schools, while welcomed as an official recognition of religion, has not yet yielded such results as to justify a final evaluation.

4. One characteristic of religious experience is the act of worship. Because of the necessity of definiteness and sincerity and also of appropriateness to each specific group, the churches may here find an opportunity peculiarly related to their own task.

While the prevalent trend appears to be towards integration, progress may best be sought by enlisting the initiative and cooperation of people concerned with their situation in their own community, rather than in general discussions of the relation between church and state.

The Committee:

Grace M. Chapin, George A. Coe, Leon Fram, A. E. Holt, A. J. W. Myers, Gerald B. Smith, A. L. Swift, Ernest Thomas, Chairman.

STATISTICAL STUDIES IN THE JUDGING OF THE WORTH OF CHILDREN'S CHARACTER TRAINING LITERATURES*

FRANK K. SHUTTLEWORTH†

IN THE fall of 1919 there was a fever abroad among the educators of the land. Committees in twenty-six states were preparing statements of methods of character education in the public schools. Their appetites were whetted and their minds drawn taut by a great contest for a prize of \$20,000. The plan prepared by a committee of Iowans, of which Professor Edwin D. Starbuck was the chairman, won the prize. The emphasis of the Iowa Plan is on the natural or dynamic method of developing character. To this end the statement of methods as originally submitted by the Iowa committee contained an extensive bibliography of choice materials for character training selected from music, poetry and children's story materials. The Research Station in Character Education at the University of Iowa was established in 1923 under the direction of Professor Starbuck to carry forward this aspect of the Iowa Plan. The proposal, in brief, was to evaluate for character training purposes the world's offering of music, art, poetry, biography and story material and to make the choicest of these materials available to parents and teachers.

In January of 1926 and 1927 the Institute of Social and Religious Research made grants for the furtherance of this project. The field selected for intensive study was that of the Fairy Tale, Myth, Legend and the like, comprising some 1,000 volumes and some 12,000 individ-

ual stories. A staff of expert literary critics was employed on full time to read and judge these materials. Professor Starbuck drew up a set of standards or definitions of good story material. These standards place the emphasis on literary merit, educational fitness, and character value. Systematic reading procedures, requiring independent judgments recorded in numerical form, were adopted. Four such independent judgments have been made on each story and volume. The bibliography of the choicest materials from the fairy tale field will be published by The Macmillan Company in the fall of 1927.

The three essential features of this bibliography are the classification of all materials according to the ethical situations to which they apply, the placement of materials in the school grade for which they are best suited, and the ranking of materials according to degrees of excellence. Elaborate statistical studies have been undertaken to determine the correctness of each of these three phases of the bibliography. The present paper is concerned primarily with the correctness of the rankings according to excellence. The bibliography will list the recommended books according to five levels of merit and the recommended stories according to six levels of merit. Below these recommended levels the literary critics have distinguished four degrees of rejected materials.

How correctly have the books and stories been classified according to these levels of merit? In order to test the accuracy of the rankings of the literary critics it was necessary to set up a criterion of some sort against which to compare their rankings. The ideal procedure

*A paper read before the twenty-fourth Annual Convention of the Religious Education Association, April 29, 1927; an abstract of one section of the statistical studies in connection with the Character Training Literature Project of the Research Station in Character Education at the University of Iowa. The author wishes to acknowledge the assistance of Mr. George Beiswanger on the later experiments in connection with this study.

†Research Associate in the Research Station in Character Education, State University of Iowa.

for testing whether the stories selected by the literary critics are really of superior worth for character training would be to have control groups of children read recommended and rejected materials and then determine gains or losses in character development by objective tests and measurements. Such an investigation awaits not only the building of tests of character but also some preliminary sifting of reading materials such as the Research Station is attempting. In the meantime we are faced by a practical problem, the immediate need of supplying teachers and parents with character training materials. We may either abandon the problems because our results are not validated objectively, or we may apply the best critical checks we have to the available procedures and hope thus to advance a few steps nearer a final solution. We chose the latter.

The criterion selected was the estimates of outside groups. While such a criterion leaves very much to be desired and can never be final and absolute, it is the best and only available criterion. Literary merit being primarily a matter of the approval of competent individuals, close agreement between the rankings of the literary critics and the criterion would tend to establish the superior literary worth of the recommended materials. If the rankings of the literary critics agree with the criterion the only other conclusion which may be drawn with safety is that, within certain assignable limits, their selection and ranking is the same one which a very large group of competent critics would have made.

While the statistical problem of determining the amount of agreement between the literary critics and the criterion, as outlined above, is apparently simple, there are many factors influencing the amount of agreement which must be placed under control before any conclusions are valid. Among such factors the following important ones which the experiments have attempted to control may

be mentioned. (1) The representativeness, (2) the range of merit, (3) the school grades and (4) the length of stories selected for experimentation. (5) The expertness and (6) the number of individuals in the outside groups judging stories. (7) The manner of having outside groups record their estimates, i. e., whether scale of values, order of merit, or comparative. (8) The conditions under which outside groups read the stories, i. e., whether instructed or not instructed to use the standards of excellence employed by the literary experts. And the representativeness of the ranking of the literary critics on the stories used for experiments, i. e., (9) whether made early or late in the process of selection and (10) whether specially made for experimental use or made in the normal course of the process of selection.

So far, thirteen distinct investigations, using as many different outside groups and involving over 450 individual stories, have been undertaken. Two studies are in process and a third is planned to determine the degree of correctness of the ranking of the books in the bibliography. Since the results of each of these investigations can not be accurately stated unless all the above named complicating factors are described, any presentation of results within the limited scope of this paper must be very general. However, for purposes of brief exposition, these investigations may be divided into three series:

In the first series, stories were selected at random from the entire mass of available material and the degree of agreement was measured in terms of correlations. Six different outside groups (members of the English faculty, a group of librarians, and four graduate-undergraduate classes) read sets of stories ranging in number from fourteen to ninety-five, the total number of different stories being 116. Two groups read in ignorance of the standards of the literary critics, four groups read with instruc-

tions to use these standards. Some of the sets of stories were especially read by the literary critics, knowing they would be checked up on their estimates; other sets were judged in the normal course of the reading procedure. The obtained correlations ranged from .44 to .78. There is reason for believing that the sets of stories showing the higher correlations represent a somewhat wider range of merit than is true of the entire mass of story material. This factor may be controlled by stating the agreement in terms of the probable error of estimate, giving values ranging from .98 to 1.08. These figures mean that a best estimate of the criterion rankings from the rankings of the literary critics would tend to be in error by less than the amounts indicated or by more than the amounts indicated in the case of 50 percent of the stories. Or, these figures mean that a best estimate of the criterion rankings from the rankings of the literary critics would tend to be in error by more than two steps for only five to ten percent of the stories. The investigations of this series seemed to indicate that comparative judgments were superior, that instructions to use the special standards of the literary critics made little difference in the agreements, and that the estimates of the literary critics conformed most closely to the more expert judgments of the English faculty.

Experience with this series of investigations lead to a revision of the method of selecting stories for reading by outside groups. The use of sets of stories selected at random and representative of the entire mass of materials inevitably places the emphasis on the correct ranking of large numbers of stories hardly worthy of consideration. Under such a procedure it would be impossible to test at all accurately the rankings of the rarely superior materials without having the outside groups read an excessively large number of stories. To avoid this difficulty in the second series of experiments,

sets of ten stories were prepared, one story of each set being selected at random from each of the ten levels of merit. One hundred forty stories were mimeographed and put together into fourteen sets. Essentially the same varying conditions were used as in the first series, save that mimeographing necessitated elimination of the longer stories. The outside groups were asked to rank the ten stories of each set in order of merit. The estimates of each group were averaged, transformed again to ranks, compared with the estimates of the literary critics, and the average disagreement determined. On a scale of ten degrees of merit a purely chance arrangement would give an average disagreement of 3.3 levels. The obtained average disagreement between the literary critics and the four major groups of outside judges range from .9 to 2.1 levels of merit. This very different procedure, therefore, gave almost exactly the same results as the first series of investigations. In addition, this procedure yielded positive evidence that the rarely superior materials are correctly placed as to excellence. Again, closer agreements were found between the rankings of the literary critics and the more expert of the outside groups.

The third series was undertaken for the purpose of setting up an investigation which anyone who cared to do so might duplicate and for the purpose of testing the accuracy of the final rankings of stories as they appear in the bibliography. For this purpose the data of the second series was entirely re-tabulated and an additional 200 stories were judged by a special graduate-undergraduate group. Several different statistical procedures were used in analyzing these data. In the first, only the simple rejection or recommendation of stories was considered. The percentage of stories recommended and rejected by both the literary critics and the outside groups varied from 57 to 93, where a purely chance

agreement would yield 50 percent. The percentage of stories placed in the top four levels and rejected by the outside groups varied from 0 percent to 13 percent. The percentages of stories rejected by the literary critics and placed in the top four levels of merit varied from 0 percent to 14 percent. Again, the supposedly more expert outside groups agreed more closely with the literary critics.

In interpreting these results one more fact must be kept in mind. The criterion set up by obtaining the estimates of outside groups is far from infallible. On

the average these outside groups have been made up of only eight to twelve individuals; often of necessity these individuals have been undergraduates. The data as it stands, therefore, represents a conservative estimate of the correctness of the ranking of the stories according to degree of excellence. While the evidence is not final or absolute in any sense, it should give the parent or teacher who wishes to use the bibliography as a guide to the best reading materials considerable confidence that the stories there recommended are the best that available methods can select.

CURRICULUM OF RELIGIOUS EDUCATION RESEARCH IN PROGRESS

WILLIAM CLAYTON BOWER*

I AM reporting on two pieces of research in progress in connection with the curriculum of religious education: work being carried on by the Sub-committee on International Curriculum of Religious Education of the International Lesson Committee in co-operation with the Department of Research of the International Council of Religious Education, and work being carried on in the Department of Religious Education in the Divinity School of The University of Chicago.

I

The curriculum which is in process under the direction of the Sub-committee on International Curriculum is based upon the conception of the curriculum as consisting of the actual experience of the learner as it undergoes interpretation and control in terms of Christian ideals and purposes. From this point of view, current personal and social experience are interpreted in the light of the historical

experience of the race which also chiefly supplies the factors for its reconstruction in the direction of desirable Christian outcomes.

Obviously, the procedures involved in the construction of such a curriculum are very different from those employed in the formulation of the types of curricula heretofore provided by the International Lesson Committee and now in general use in the churches. The construction of curricula centered in current-historical experience calls for thoroughgoing research and widespread experimentation.

The first step in the constructive process is the uncovering of the experiences which growing persons actually have at various age-levels. This is a stupendous undertaking and calls for effective research procedures. For this purpose five techniques have been employed:

1. *Random observation of units of experience* of all sorts had by all sorts of people irrespective of age. By the use of this technique many thousands of units of experience are being collected.

*Professor of Religious Education, the Divinity School, The University of Chicago, and chairman of the Sub-committee on International Curriculum of Religious Education of the International Lesson Committee.

A situation with which the person is confronted is recorded objectively, together with an objective record of his response to it in what is said and done. The statistical treatment of these experiences will show frequencies and tendencies, both in respect to the kind of situations which persons face at the various age-levels, and in the kinds of responses they make to them.

This technique, however, is subject to considerable error through certain selective factors in observation. Those experiences are likely to be recorded that are obtrusive, irrespective of whether or not they are distributed in a representative manner over the fundamental areas in which life is actually lived. Inasmuch as breakdowns in conduct are more obtrusive than normal experiences, the results are loaded with negative experiences.

2. *An analysis of Christian character traits.* In order to overcome the selective character of random observation two other approaches are being used, one of which is an analysis of Christian character traits. This technique is based upon the assumption that certain outcomes in experience are desirable while others are undesirable from the standpoint of a forward-moving society. From the point of view of Christian education certain outcomes are Christian while others are not. The objective in Christian education is to assist learners in bringing their experiences through to Christian outcomes which they themselves choose and which, through desire and habit, are rendered permanent in the form of dependable traits of character.

An initial list of traits was compiled from the Bible, from recent literature on character education and Christian ethics, and from the consensus of judgment of a large number of representative Christian persons. This list was reduced from more than a hundred highly individual traits to a much smaller number of constellations. These, in turn, were further reduced to 22 dominant traits around

which were organized a large number of concomitant traits.

3. *An analysis of the areas of experience.* On the other hand the same result has been sought by coming at these experiences from an analysis of the areas of experience. The purpose of this analysis is to bring into the open every area within which experience does arise in the lives of people. After a trial and error process, the basis selected for classification were the activities in which persons engage, such as health activities, activities connected with family life, industrial activities, civic activities, etc.

4. *A cross-hatch of areas of experience and character traits.* By superimposing the character traits upon the areas of experience a cross-hatch was formed within the interstices of which situations and responses actually appear. Thus by selecting an area of experience having to do with educational activity, let us say athletics, and moving inward on the cross-hatch, and by moving inward from such a trait as loyalty, we discover actual situations involving the trait of loyalty. In like manner moving inward from a property area we quickly come upon all sort of situations involving the outcome of honesty. In this way it is possible, not only to discover an indefinite number of situations, but to insure their spread in a representative manner over the entire range of human experience and at the same time not to overlook qualities of character that from a Christian point of view are deemed indispensable. This technique is not only fruitful in the uncovering of experiences, but becomes also a very useful guide in the selection of crucial experiences for curricular use and in teaching.

5. *A common sense beginning.* In view of the great pressure for early curricular results, it has been deemed imprudent to wait upon the relatively slow processes of research alone. Consequently the committee has adopted the device of listing on a common sense basis

the experiences which those who are in intimate contact with children and young people know persons to have at the various age-levels. Proceeding upon this empirical basis enables the committee to formulate in a tentative manner the beginnings of curricular materials for experimental purposes. In experimentation these assumptions will be immediately checked. In the meantime the processes of research with the aid of these techniques already described is being pushed as rapidly as possible.

The second step in the construction of the curriculum has been the laboratory treatment of the experiences that have been uncovered at the various age-levels. In the selection of experiences the following criteria are being followed:

1. Is the experience fundamental, i. e., involved in the actual process of living in its vital functions?

2. Is it crucial, i. e., does it adequately represent those vital situations where determining choices are made? In particular, does it take account of those points in conduct where breakdowns are likely to occur if experience is left without guidance?

3. Is it problematic? Thinking can take place only where a number of outcomes are possible. The most stimulating situations for thinking are those which represent as nearly as possible a 50-50 chance for difference of judgment. Conflict situations are the most fruitful for raising experiences into consciousness, for getting them reflected upon in the light of facts, and for making definite and self-determined choices.

4. Can it be taught within the limited teaching opportunities at the disposal of the church school, in the light of the representative experiences which must be covered if the growing person is to have guidance in mastering in a Christian way the situations which life presents to him?

The third step is the "dressing up" of these situations for curricular use. This involves a determination of the best way

in which to evoke the current experience of the individual or the group, the best use of source material from the Bible and other historical experience, the best procedure in guiding the learner to a self-chosen outcome that he himself and the best thinking of the race judge to be Christian, the best manner of assisting him to make his learning available for all sorts of similar situations involving the same general problems and outcomes.

The fourth step, once these materials have been brought to an operative level, is experimentation in actual teaching situations.

The fifth step is the revision of tentative materials at an operative level and release for use in teaching situations in the church school in its week-day session, its vacation sessions, and its Sunday sessions. This curriculum is of special interest to this convention in that it is designed for use in the week day and vacation as well as the Sunday, church school.

The sub-committee was able to submit to the International Lesson Committee at its Cleveland meetings on April 25 a rough tentative outline of approximately one-third of the new curriculum, distributed through all the age groups except the young people's department of the church school.

In its work in curriculum construction the sub-committee wishes gratefully to acknowledge the services of the Department of Research and Service of the International Council, which the Council has generously placed at the disposal of the committee and by whose director its processes of research, construction, and experimentation are being carried forward. Especially does it wish to record its great appreciation of the effective work of Mr. Paul H. Vieth, Director of Research, who is also director of the work of the committee, and of Dr. Hugh S. Magill, General Secretary of the Council, whose intelligent and hearty cooperation at every step of the process has

made the results which the committee has to present possible.

II

The Department of Religious Education of the Divinity School of the University of Chicago is conducting research in the field both of the curriculum and the technique of teaching. Since the University is not pressed for time and is more interested in the processes involved, a more elaborate technique is being employed. In addition to a classification of human relationships on a basis involving somewhat more the fundamental institutions involved in living in groups and random observation of detached experiences, the department at the University is seeking to burrow more deeply into the backgrounds of current experience.

Thus, in the use of the random method of observation an attempt is made to discover the conditioning factors of antecedent experience and to follow the observed experience through in order to record its results in subsequent experience. For the same reason an elaborate use of the case study method is employed in an effort to discover as far as possible all the factors that enter into the formation of character, reaching back into the conditioning factors of heredity, early environment as well as subsequent environment, standards of living, crisis and near-crisis experience, etc. Equal importance is being attached to the Interest Analysis which seeks to discover the current interests of growing persons on the various age-levels, as well as to trace the development of interests and the factors in-

involved. Still another technique that is proving helpful is the Activity Analysis by which the activities of persons are analyzed. Each activity in which given persons are engaged is in turn analyzed. At the University a beginning is being made of the study of delinquents with a view to discovering where the fundamental breakdowns in conduct are likely to occur and the factors that are involved in such breakdowns. Such studies make possible the formulation of a prophylactic treatment of experience that will build up inner controls in the form of Christian knowledge, Christian ideals, and organized Christian purposes that will enable growing persons not only to pass through periods of tension safely, but integrate thinking, purposes and action into an effective, wholesome, creative, Christian personality.

Since, from the experience approach, curriculum and method cannot be separated but become only different aspects of the same learning process, studies are being undertaken at the University in regard to various aspects of teaching technique, such as those involving motivation, how Christian outcomes in concrete teaching situations may be so generalized as to make them effective in the actual conduct of life, how far and in what ways the learner may most fruitfully participate responsibly in the determination of the content and procedure of the learning process, and how a reference of every aspect of the child's experience may be given a reference to his relation to God and God's relation to the total process of experience.

SOME ATTEMPTS TO MEASURE RESULTS OF SUMMER CAMPS*

GOODWIN B. WATSON†

DURING the camping season of 1925, tests were taken by boys in eleven camps covering ethical ideals for athletics, Bible knowledge, sex attitudes, best reasons for entering activities, ways of growing physically, mentally, morally, and spiritually. 561 boys took a test upon entering camp, and a duplicate and supposedly equivalent test the day before leaving. In general 55 percent of the boys showed some improvement, 40 percent showed a loss, while 5 percent made no change. Four of the eleven camps seemed to have done more harm than good on the particular items tested. The average gain was about 1.1 percent of the distance between the poorest one percent and the best one percent of the boys at the beginning.

In 1926 tests were again administered at the beginning and end of camp to 1205 boys from 25 camps. The tests were quite different, covering ethical vocabulary, health knowledge, attitudes toward law, willingness to make honest confession, freedom from prejudice, Bible knowledge, and a general informal statement by each boy of what he believed to be the biggest thing a boy gets out of camp. The results were not markedly different. 52 percent showed some gain, 45 percent a loss, with three percent making no change. The most probable gains were in freedom from prejudice toward other racial or national groups, and in willingness to make an honest confession of not having lived up to the standard one thinks may be expected of him. The most marked change which took

place, as measured by these tests, was the loss in effort. Boys left many more questions blank at the end of camp, than they did at the beginning.

One question studied the interest boys have in various forms of activity. Each interest was expressed by describing a boy in terms of such activities, and then asking about his desirability as a chum. Interests did not change significantly during camp. The most important were (1) hiking and staying overnight in the woods, (2) swimming, diving, canoeing and boating, (3) birds, flowers, trees, moths and butterflies, (4) music, violin, popular and camp songs, (5) story telling, ghost stories, campfire stories.

Suggestions made by boys as to the biggest things a boy gets out of camp are of some interest. The percent of boys mentioning each interest did not change markedly on any item. The largest change was 2 percent increase in the number of boys mentioning fair play and ideals of good sportsmanship. The following were most often mentioned:

	—Percent—	
	At beginning	At end
1. General physical development, health.	13	12
2. Friendships with other boys	10	10
3. Chance to enjoy nature, be out of doors	7	7
4. Fair play, ideals of good sportsmanship	7	9
5. Religious meetings, tent devotions ...	6	7
6. Development of athletic skills, baseball, track, tennis.	6	5

*This paper presents a brief summary of a research project of the National Council of the Y. M. C. A. Complete results of the first year's study are now available in Program Paper No. 5, *Experiments with Religious Education Tests*, New York, Association Press, \$1.50. The studies of the second year will soon be published by the same press, as one of a series of "Occasional Studies."

†Professor in Teachers College, Columbia University.

It is interesting to note the factors regarding camps which may be responsible for or related to gain on these tests.* In general, results did not seem to be influenced by value of camp property, length of camp period, use made of pictures or musical instruments, athletic or boat equipment. Of course, these may have been related to other values, not measured by the particular tests.

Camps which showed the largest loss of the tests differed from the rest in that they spent less money for equipment, had more than 8 boys per leader, had only 61 per cent of their leaders over 18 years of age, and had too old and experienced a director. The experience of the best directors, so far as these test results are any indication, was about 12 years on the average, that of the poorest was 19 years on the average.

Camps most markedly successful in

*The data about the camps were secured by a committee of the Association of Boys Work Secretaries, under the direction of Earl W. Brandenburg.

showing improvement in the boys were distinguished as follows:

1. They were longer established (average 17 years).
2. They had equipment in shop, stage, athletics, which cost 51 per cent more per boy.
3. They charged more, costing on the average \$8.25 a week.
4. They had twice as many books in library as did the average camp.
5. They had more capable experts to help on nature study, sex education, music, dramatics, school subjects, and vocational guidance.
6. They used more formal interviews.
7. They gave volunteer leaders more training. It averaged 18 hours a leader before camp opened, whereas the average camp had only 4 hours.
8. They were more democratic in organization and program. Campfires and similar activities were to a larger extent in the hands of boys.

BUSINESS SESSION OF CHICAGO CONVENTION

The Association met in business session April 27, from 2:00 to 2:45 o'clock, and on April 28 at the same hour. The following items of business were transacted:

1. GENERAL COMMITTEE

Professor Hugh Hartshorne presented a recommendation from the General Committee looking toward the reorganization of the work of that committee and the organization of sectional groups (see page —). The recommendation was taken under advisement as a basis for study during the coming year.

2. EDITORIAL COMMITTEE

Professor George A. Coe presented a report which the Editorial Committee was to make also to the Board of Directors. The Association voted upon the following points:

(1) To separate membership in the Association from subscription to the journal, and to announce a definite subscription rate to the journal.

(2) To set the annual subscription price to the journal at \$5.00; and to admit as members, without fee, those subscribers who meet the general conditions of membership.

(3) To amend the by-laws in accord with these resolutions.

3. NOMINATING COMMITTEE

Mr. E. L. Shaver presented the report of the Nominating Committee, which was accepted as follows:

For President, Vice-President and Recording Secretary, to reelect, respectively, Sir Robert A. Falconer, Rev. Lynn Harold Hough, and Professor Wm. D. Schermerhorn.

To membership on the Board of Directors for a three-year term expiring 1930, elect the following: Henry P. Chandler, J. W. F. Davies, F. C. Eiselen, Samuel A. Eliot, Herbert W. Gates, Otto Mayer, A. J. W. Myers, Charles Peters, Theodore G. Soares, Ernest Thomas. (See full list of officers and Board members on inside front cover of the journal.)

To membership on the General Committee for a two-year term expiring 1929, elect the following: Miss Georgia L. Chamberlin, Harrison Elliott, Galen M. Fisher, Hugh Hartshorne, Otto Mayer, Frank M. McKibben, A. J. W. Myers, Charles Peters, Norman E. Richardson, Harold J. Sheridan, H. Shelton Smith, D. W. Staffeld, Edward P. St. John, Ernest Thomas, Goodwin B. Watson.

4. STATE DIRECTORS

It was voted that the rule providing for the appointment of state directors from only those areas having 25 or more members be rescinded and that a director be appointed from each of the Canadian provinces, and from each of the United States.

5. 1928 CONVENTION

The Association received invitations to hold its next annual convention in Kansas City, Indianapolis, New Orleans, Detroit, Philadelphia and Des Moines. Upon vote, it was decided to accept the General Committee's recommendation that we go to Philadelphia for 1928. The date of the convention will be set by the Advisory Committee.

6. COMMITTEE ON ORGANIZATION

Professor Theodore G. Soares presented a report for the Committee on Organization which was appointed at the 1926 convention. The report was accepted as follows:

The Committee on Organization appointed at the annual meeting of 1926 was directed to consider three questions arising from the report of the Institute investigation:

1. Relation with other general agencies in the same field.

2. Meeting concurrently with other educational societies.

3. Relationship of departments to the Association and especially to the annual convention.

The committee would report that the organization and development of the Association itself during the past year is working towards a solution of these problems.

1. Practical and satisfactory, if not actually defined relations, are coming about very happily with other general agencies. Our secretaries are progressively effecting this result in the magazine and in the field.

2. The way does not seem open at present to meet with other societies. We commend this subject to the consideration of the Advisory Committee, who will perhaps find that certain commissions of our body may thus meet.

3. We feel the value of the sense of fellowship which the week day workers and the directors find with the Association. We believe that the future emphasis should be put on fellowship rather than upon the development of separate programs at the convention. The problems that engage the attention of these departments might well be studied by commissions peculiarly fitted for such investigation. Where those problems involved educational rather than promotional questions they would be of interest to the entire Association and not simply to the particular section.

We recommend that this entire matter be referred to the Advisory Committee.

*G. B. Watson, F. M. McKibben,
E. L. Shaver, W. C. Barclay, F.
G. Ward, Ethel Cutler, Mary E.
Abernethy, Miriam Heermans,
Theodore G. Soares, Chairman.*

7. BUDGET

President Cowling, for the Executive Committee, presented the proposed budget for the period February 11 to December 31, 1927. The total of \$52,000 was divided into three sections, as follows:

<i>Basic office expense:</i>	
Salaries for six persons.....	\$19,700
Publication expenses	7,700
Rent and office.....	4,700
Travel	1,400
Conventions and conferences	1,500
	<hr/>
	\$35,000

Desirable Promotion:

Promotion of the Association.	\$ 1,000
Monograph publication	2,000
General Committee expense.	3,000
	<hr/>
	\$ 6,000

Research:

On college professors.....	\$ 5,000
Visitation in the colleges....	1,000
On business women	2,000
Projecting studies	2,000
Research Committee expenses	1,000
	<hr/>
	\$11,000
Total	<hr/>
	\$52,000

The Association voted on each section separately, and then approved the budget as a whole. It was understood that sums voted for promotion and research would not be spent until the money was actually available.

William D. Schermerhorn, Secretary.

GENERAL COMMITTEE SESSIONS, CHICAGO CONVENTION

THE General Committee met Tuesday morning and afternoon and Wednesday morning, April 26 and 27. The committee studied the needs of the field which the Association seeks to serve, and then attempted to define ways in which this service can best be rendered.

1. The committee expressed appreciation of the work the Editorial Committee is doing, and suggested for its consideration ways in which still further improvement might be made in the content and physical appearance of the journal.

2. A committee consisting of Messrs. Hartshorne, Davies and Artman was appointed to prepare a document setting forth the sense of the General Committee regarding a desirable reorganization of its own functions and work. The committee brought in its report the following morning. After discussion it was adopted, as follows, and ordered reported to the convention:

The General Committee recommends to the

Association the adoption of the following resolution and action:

RESOLVED: That the Association take steps toward the following objectives:

(1) The organization of sectional groups by communities, states, and regions to perform the following functions.

a. Discuss the pressing problems of religious education, particularly as these relate to the succeeding convention program, and report significant findings to the succeeding convention.

b. Encourage and assist in the conduct of experiments and researches and report these to the succeeding convention or the research committee of the Association.

c. Secure the co-operation of and co-operate with individuals and movements directly related to the work of religious education but not now represented in the membership.

d. Develop and locate leaders.

e. Secure adequate regional representation of R. E. A. members at the annual meetings.

(2) The enlargement of the General Committee to include all members of the R. E. A. who show evidence of adequate interest, experience and ability, with corresponding enlargement of its function to include responsibility for the organization of the sectional groups, the communication of group discussions and experiments to the Board of Directors, the annual convention, active leadership in the formation of policies of the Association, the direc-

tion of research and the conduct of the journal, acting either as a General Committee or through such committees as the Editorial Committee or the Research Committee of the Association.

(3) Provision for ad interim support of the General Secretary with such advice and counsel as he may desire through some small committee representing the wisest leadership of the R. E. A., which committee should presumably also be in active relation to the sectional or regional groups, taking the primary lead in their organization.

To realize the objectives of the above resolution we further recommend the confirmation of the appointment by the General Committee of a special advisory committee for the year 1927-8 to take active responsibility in the organization of the sectional groups with the co-operation of other members of the General Committee, to work out detailed plans to be presented to the Board and to the convention in 1928 for accomplishing the other objectives of this resolution, and to meet with the Secretary at frequent intervals through the year in order to advise with him on such matters as he may care to bring to their attention.

We finally recommend that there be no presumption that the sectional discussion and research groups should include among their functions the raising of money for the Association, save through the increase in membership and interest aroused.

3. A committee consisting of Messrs. Elliott, Myers, and Soares was appointed to prepare a statement of the 1928 convention topic. The committee brought in

its recommendation, which was adopted as follows:

Suggested Topic, Education in Religion in an Age of Science.

1. What should we teach children, growing up in a scientific world, concerning God, prayer, etc.?
2. In the curriculum of religious education, what place should be given to the reconstruction of religion itself necessary to meet the present situation?
3. What changes are important in prayer and worship if these are to be meaningful to those accepting the scientific attitude?
4. What is the way out for students who find a conflict between the religious and the scientific attitude?
5. What is the place of religion in a scientific type of education?
6. What is the religious philosophy of a life in a scientific world?
7. What is the religious dynamic in a scientific world?
4. It was voted to recommend that the invitation of Philadelphia for the 1928 convention be accepted.
5. Professor Hartshorne was requested to carry to the convention the report of the General Committee, including especially the outline of the General Committee's work as adopted for study, the convention topic, and the place recommended for the next meeting.

ASSOCIATION OF TEACHERS OF RELIGION*

RELIGION IN THE LIFE SITUATIONS OF AMERICAN UNDERGRADUATES

"RELIGION is the quest of man for a full and complete life." In these words, Professor A. Eustace Haydon of Chicago indicated the irreplaceable values of religion in American undergraduate life. We might also say this was the keynote of the session: What are the problems and difficulties involved in this quest; how are they being met?

The principal features of the program were four reports: "A Recent Study of Undergraduate Life," reported by Galen M. Fisher of the Institute of Social and

Religious Research; an address by Professor Haydon on "The Student's Quest for a Religious World View"; a description by Professor D. E. Thomas of solutions actually being worked out at the University of Missouri, and suggestions from Dr. R. L. Kelly as to what the Association of Teachers of Religion can do about the situations revealed. Professor A. E. Holt led the group discussion on these reports and addresses. The fifty or more teachers of religion who were present participated actively, and so worked through a very rewarding day.

*Report of meeting, Tuesday, April 26, at the Chicago convention.

The summary may be made under two main headings: the situation in which undergraduates find themselves; and solutions suggested for these situations.

THE SITUATION

The facts underlying these situations of undergraduates come from three sources: first, the report of Mr. Fisher, covering a careful inquiry into conditions in 24 American universities and colleges; second, letters from members of the Association of Teachers of Religion analyzing situations in their schools, presented by Professor J. F. Balzer, President of the Association; and third, experiences of those present in their own college communities. The approach was directed at those areas of student experience that seem most seriously to interfere with adequate development of character values. The following areas seemed to stand forth as demanding serious and immediate attention:

1. The existing competition and conflict between curricular and extra curricular activities.
2. The current cleavages between students in exclusive social groups and those not invited to membership.
3. The practice of social excesses during weekend holidays, such as social events, visits to nearby cities, dance halls, or road houses.
4. Negative and depressing influence exerted by certain types of narrowly specialized instructors. The potential influence of teachers of ability and high character is often hampered by overwork, low pay and discrimination in favor of research.
5. Athletic directors and coaches who often operate independently of college administrations and yield to the commercial pressure to "win at any price" which is characteristic of intercollegiate football.
6. Types of control systems—paternalistic, punitive, outgrown—used by educational institutions to keep students in hand.

7. Lack of coordination between voluntary religious agencies in and around certain campuses.

8. Lack of coordinated, well organized plans for personal guidance of students during undergraduate life, in curricular matters, in personal problems, or in vocational guidance.

9. Unsatisfactory types of relation among college men and women. There are few plans demanding cooperation in creative enterprises, leaving contacts on lower levels at occasional social affairs.

10. Failure of agencies and teachers of religion adequately to evaluate, interpret, and present religion and its functions in the life of humanity and of persons.

Of these ten areas, Mr. Fisher mentioned the first nine. The tenth emerged from the discussion of Professor Haydon's address and the reports of experience. They were not put forward in any dogmatic spirit, nor as prevalent at all of the 24 institutions visited, but as an exploration into present campus situations. They are evidently focal areas of influence, that impinge upon and prevent normal and positive development of character among undergraduates. Those present at the conference felt keenly that these areas deserve and demand attention and careful scrutiny. They embrace the problems which demand solution.

SUGGESTED SOLUTIONS

The report of Mr. Fisher brought forward many possibilities of solution. These may be listed under four major types:

1. Those attempted by educational institutions themselves through administrative and paternalistic processes. These would include changes in curricula, chapels, housing systems, regulation of student conduct, development of intramural athletics and the placing of athletic directors on the faculty.

2. Those developed by voluntary agencies such as churches, Christian associations, or schools of religion.

3. Those originating among student groups, such as student councils, fraternities, or honor societies. These help to correct abuses in athletics, campus relationships, and political systems.

4. Those rather unique experiments that represent cooperation among all the major groups on a campus to secure a better setup of situations. This involves cooperation of boards of trustees, administrations, faculties, churches, alumni, and students in achieving the common purposes of education. It puts forward the ideal of a creative educational community, in place of competitive educational institutions with sharply defined groups and prerogatives as now exist. The experiments at Dartmouth and at the University of Chicago were most frequently spoken of in this connection, although glimpses of this type of solution seemed emerging at many other points.

It was made clear throughout the conference that the undergraduate is in a difficult and complex situation. Professor Haydon put it tersely, "Students are not getting a square deal in religion." They have become the objects of social purposes and social instruments. Curricula, chapels, control systems, are not producing expected results in character. Undergraduates are in conflict situations emerging out of antiquated systems of control, which are not soundly conceived psychologically, and which are out of joint with the control experiences of

these same students in their homes and their earlier schools.

In the midst of this antiquated system many students are deeply and persistently seeking for vital experience in religion. But accompanying this quest are reactions against artificial experiences in formal college life. Relief is sought in extra curricular activities that contain elements of voluntary and creative experience. Some of these prove detrimental to character values. In these situations religious teachers and agencies of religion have creative opportunities, if they will drive to the heart of the issues involved, if they will stress not institutional forms but those elemental and vital experiences of religion in which character secures motivation and rich development.

In the business session the following matters were treated:

(1) It was agreed that this present meeting with the R. E. A. should be considered the annual meeting of the Midwest Section, substituting the session usually held in June.

(2) It was agreed that it would be very desirable to establish and maintain close relations with the R. E. A. The phrase "affiliation without subordination," seemed to express the most satisfactory relationship.

(3) The present officers were re-elected, as follows: President, J. F. Balzer, Carleton College, Northfield, Minnesota; Vice-President, A. T. Piersel, Illinois Wesleyan College, Bloomington; Secretary-Treasurer, E. E. Domm, North Central College, Naperville, Illinois.

Martin H. Bickham, Chicago.

DIRECTORS AND MINISTERS OF RELIGIOUS EDUCATION*

ARE public and church schools trying to do the same things, or contrasting and supplementary things? What is each trying to do? Do differences in educational philosophies distinguish the groups, or cut across the groups?

These questions formed the background of the meeting. The discussion anticipated the convention proper, whose program centered on our two-headed educational system: church and state. In an endeavor to find out where, if at all, the twain shall meet, and what, if any, are the specific religious areas in which church and public school should exercise themselves, this preliminary meeting focused attention on the celebration of special holidays. Were public and church schools trying to do the same things in their manner of celebrating national and religious holidays? Or were their celebrations of a contrasting and supplementary nature?

The group heard first from representatives of three religious schools: Union School of Religion, New York; Church of the Redeemer, New Haven; and Park Avenue Baptist Church, New York.

As would be expected, religious holidays such as Thanksgiving, Christmas and Easter were looked upon as special opportunities for helping children to genuine "religious experience." Accounts were given of worship services and of activities planned and carried out in order to share the deeper meanings of these days. Patriotic holidays were said to bring the lives of great men nearer, to help children to think their thoughts after them.

Celebrations were described in two private schools—Lincoln School, New York, and Francis Parker School, Chicago—and from the public schools of

Winnetka, Illinois. These accounts included descriptions of inspiring assemblies planned by children, in which original psalms,—paean of praise and thanksgiving,—rose to the level of the most dignified church ritual. Bach chorales, carol programs, and dramatic picturing of Bethlehem scenes helped children in these schools celebrate Christmas. In February more assembly programs, original and dignified, as well as pageantry, helped to "bring the lives of great men near" and influence conduct of children.

The report and evaluation of activities indicated clearly to most of the group that public and church schools are not only doing much the same things, often in the same way, but are working for the same results in character education.

The second question, What is each trying to do? led to study of underlying aims of education, and the need in religious education to provide situations from which the child shall get religious experience.

"What is religious experience?" came the question from the floor. The answer was that religious experience may come out of various situations. It may come through wonder at the glory of a beautiful sunset, through the appreciation of a work of art, through the beauty of music. It may come when one is face to face with a great crisis in life,—birth, death, a new love; or when one faces a great decision. It may be the groping or feeling after the good which most of us call God. Always is emotion involved. Never does a religious experience come without bringing a challenge to complacency or humdrum ways of acting and feeling. In trying to give children religious experience, music, art, beautiful readings are used, a story is told, to challenge them to a sense of the worth of life.

*Report of meeting, Tuesday, April 26, at the Chicago convention.

Two further questions were: What are the conceptions of growth of character and religious personality implied by the foregoing? How does character come to be?

As answers to these questions the following statements were made: "Character education is, in the last analysis, the aim of both church and public school." "Conduct is the issue in both cases." "The school aims at citizenship, the church would make for churchmanship." "The school cannot go beyond the teaching of ethics; the church must raise ethics to a spiritual level." "Both ethics taught by the school, and theology taught by the church, are too abstracted from actual every day living." "Neither church nor state is getting down to real problems and real values." "Both church and public schools are working for the same ends, but the promptings for right living come from a concept of a personal God. Character courses are of value, but they fail to tie up to a final reality."

The problems of tolerance, internationalism, and criticism of the state were touched upon. Some held that only the church school was fitted by nature to formulate proper attitudes. This was denied on the ground that these problems are most evident in public schools, and should be considered and solved there. There is little, if anything, which is taught in church schools today, which cannot be taught by state schools within a very few years. The church school, affirmed one, has nothing to tell that any other institution may not or cannot tell.

At the close of a discussion on various institutional activities, one director voiced the feeling of many: "I am sorry for the child of today. So many people are trying to educate his character." Parents should demand that all institutions clamoring for their child cooperate and correlate their programs, and seek common ground in their intimate objectives.

The discussion was brought to a conclusion through consideration of the last

question, How does character come to be? Mr. F. W. Herriott of Montclair defined character as the sum total of the way people think, feel, and act. To train character there must first be created a desire for the right attitude so that there may be readiness for it. Then the new attitude should be practiced, and there should flow out of the practice a satisfaction.

At the luncheon session the association considered and examined its function. Mr. F. E. Butler of Providence told how the organization began in the desire for fellowship among those engaged in similar tasks. At the beginning the members conceived themselves as pioneers, blazing trails, discussing functions, and exchanging experiences. The qualifications for membership were made rigid in the desire to foster a high standard of professional training and technique. Mr. J. R. Lyons of Cleveland outlined the function of the association in its later years as providing personal contacts and opportunities for friendships, affording a sort of warming up of mental muscle for the more technical discussion of the Religious Education Association; as providing a model worthy of imitation by local groups of composite membership; and as affording an exchange of ideas of what is going on in various parts of the country.

Mr. Artman expressed the hope that the future of the association might provide for a very vital relationship with the R. E. A.; that it would include more ministers charged with responsibility for religious education, even though not giving their whole time to the work; that it would try to locate the task of religious education; that it would decide how the church should be organized for religious education; that it would continue bravely its pioneering work, and that it would assay and evaluate the work done by character and religious educators.

A committee to formulate the ideals and functions of the association was ap-

pointed, consisting of Mr. Lyons as chairman, Miss Heermans, Mrs. Fahs, Mr. Sproul and Mr. McKibben.

Officers for next year are:

President, Rev. John R. Lyons, Minister of Education, Fairmount Presbyte-

rian Church, Cleveland Heights, Ohio.

Vice-President, Rev. Edwin Fairley, Board of Education, Unitarian Church, New York City.

Secretary-Treasurer, Miss May Wilson Loveland, Gary, Indiana.

WEEKDAY WORKERS IN RELIGIOUS EDUCATION*

THE Department met Tuesday morning in joint session with the Directors Association, and in the afternoon session studied the problem of motivation in character and religious education. Questions asked were: What types of motivation are possible in church school and in public school? It was discovered that those responsible for education in public schools are attempting to solve the problem in various ways:

First, by the creation of an atmosphere friendly to growth. This necessitates a clean, well ventilated school room, with children practicing the habit of keeping clean. The room should be attractive, with one or two good pictures, various types of children's work well displayed, a dainty book shelf or table which invites readers to it, and equipment which provides for various modes of expression. In the lower grades this would be a work bench or a sand table; in the upper grades a table where a project may be set up.

An atmosphere friendly to growth demands attention to the physical comfort of the child. Physical defects are discovered, where possible, and parents notified so that learning may not be handicapped. Periods are provided for relaxation, free activity, and directed play. A conduct curriculum that capitalizes the child's interests, recognizes his needs, and provides activities suitable for them, is, of course, indispensable.

Second, public schools are seeking motivation for children through the personal influence of the teacher. Joy in living, resourcefulness and initiative, forcefulness and dignity are characteristics which win respect and admiration from boys and girls. A sense of humor, tact and sympathy, interest in pupil welfare, and a feeling that it is a privilege to interpret life, are characteristics which maintain friendly relations.

Third, by recognition of the child. If a child is able to do a constructive thing so well that he obtains recognition, he is happy in doing it. If he does not get distinction along right lines he will discover other ways of achievement. Recognizing this psychological truth, many schools follow the principle of homogeneous grouping: a child remains in a group only so long as he works to advantage in it. He gains in confidence through appreciations of what he has done by teacher and group. Many children carry school activities into their homes, thus developing independent, wholesome interests, and helping solve many leisure time difficulties.

Fourth, motivation for character growth is provided by expression. English and social science classes bring forward discussion and clarify ideas. The teacher remains in the background, listens, weighs evidence, notes trends of thought, and corrects perspective by skillful questions.

Self-respect and expressed judgments

*Report of meeting Tuesday, April 26, at the Chicago convention.

of class mates derived from such discussions make the child receptive. The statement of ideals in the presence of his peers strengthens loyalty to those ideals.

Fifth, responsibility for right conduct motivates character growth. Putting good ideas into action is the final test of teaching. Giving the child responsibility in his own group and encouraging the functioning of high ideals and constructive attitudes is the most beneficial form of moral education.

These efforts are made in public school. The *church school*, too, seeks to develop character and moral values in children through proper motivation. This task is recognized as a major objective. It is evident that much overlapping exists. The church school builds upon foundations laid by the public school, but also uses the same means and methods in its own particular sphere. Types of motivation are very similar in both systems; content and method will vary.

Religious education contributes to the motivation of life through guidance of the emotional stream that accompanies the educative process. The development of attitudes, ideals, appreciations, and sentiments, provided through participation in group worship, is part of the church school's program. Public schools may not employ the technique and method of worship. The creation of a right attitude toward God, and the development of a consciousness of a personal relationship and responsibility toward Him is a basic contribution that religious education makes toward the motivation of life.

Spiritual experience of the teacher, and a transmutation of spiritual experience from teacher to learner, are expected. Like the public school, the

church school places a heavy emphasis upon the personal influence of the teacher—only the church school is more definite and exacting with respect to the kind and extent of personal influence that the teacher exercises. This influence must be not only moral in general but distinctly Christian in character.

The church school must seek the proper orientation of the individual life with the whole of life, past, present, and future. This task, of relating the life of boys and girls to the great ultimate reality, will result in godlike living. It is to be kept constantly in mind as we choose contacts and determine methods in the motivation of young life through religious education.

To accomplish these objectives church and school must cooperate. The weekday movement, as it is developing, seems the best solution of the problem. Experimentation along present lines should be carefully continued. This Department of the Religious Education Association plans to continue this experiment, and has appointed a committee whose responsibility is to investigate and experiment in the field of worship in weekday schools during the coming year. This committee consists of Mary E. Abernethy, Gary, Indiana; Isabel Latimer, Youngstown, Ohio; Blanche Carrier, Dayton, Ohio; Lila Attig.

Frank M. McKibben, Baltimore, was appointed to form a committee to study in detail the present status of efforts to adjust the schedules of weekday schools to those of cooperating public schools.

At the business session, officers for the coming year were elected: President, Frank M. McKibben; Vice-President, Blanche Carrier; Secretary - Treasurer, Isabel Latimer.

BIENNIAL REPORT OF TRENDS IN RELIGIOUS AND IN CHARACTER EDUCATION¹

Introductory Statement.

- I. Trends in Jewish Religious Education.
 1. Progress in Community Responsibility, Coordination, and Standardization.
 2. Progress in Increase of Educational Efficiency.
 3. Progress in Curriculum Reconstruction and Educational Theory.
- II. Religious Education and Catholic Schools, (Published in the May issue of this Journal.)
- III. Trends in Protestant Religious Education.
 1. Religious Education in the Churches.
 2. Seminaries and Training Schools.
 3. Universities and Colleges.
 4. Development in Theory, Curriculum and Method.
 5. Coordinating Protestant Agencies.
- IV. Non-Denominational Agencies for Character Training.
 1. The Religious Education Association.
 2. National Movements for Character Training.
 3. Character Education in the Public Schools.
- V. Research Work in Problems of Religion and Character.
- VI. Summary.

INTRODUCTORY STATEMENT

It is difficult to measure the changes in an educational movement over a short space of time. Changes in organization, numerical increases or decreases, formal changes in policy or personnel can be dated. But changes in viewpoint and method, the development of new ideals, gradual shifts in attitude regarding objectives can rarely be dated and often require a longer perspective than two years to become visible at all. Nevertheless, the meaning of a movement and the key to progress lie in these latter, intangible items, rather than in the formal features of organization and stated policy, which are, generally, but the belated crystalliza-

tion of earlier trends. This report attempts, on the basis of such objective data as could be assembled and of the personal experience of those long connected with religious education, to point out briefly the chief trends of religious and of character education at the present time.

Both religious and character education are but currents in a wider and more inclusive stream of interest and activity whose content is the development of a stable and efficient personality motivated to a high level of conduct. Every division of this great general movement of the last quarter century to build up strong characters and to smooth out personality disorders has its own method and phrases its objectives in terms of its own concepts. Formal religious education—the development in the individual of ideals of conduct sanctioned by religion—

1. Unless otherwise stated, all sections of this report have been prepared by J. M. Artman, General Secretary of The Religious Education Association, and Ruth Shoule, Assistant to the General Secretary, on the basis of information generously supplied by many institutions, organizations, and interested persons.

is one method. Character education—the development, either by direct teaching or through careful guidance of school activities, of socially approved attitudes and habits—is another method. And there are many others. Mental hygiene societies, psychoanalysts, playground advocates, and others each have their own program of preventive or remedial work.

This report is limited to one method of character development—religious education—and to a brief report on the parallel and related movement of character education in the public schools. In order to make the report as complete as possible, reports on Catholic, Jewish, and Protestant religious education were prepared. The report on Catholic religious education was published in the May issue of this journal. The section on Jewish religious education is included herewith and is followed by a section on Protestant religious education, a section on organized agencies not affiliated with church bodies, and a section on research work.

I

TRENDS IN JEWISH RELIGIOUS EDUCATION¹

The problems of Jewish religious educational work are somewhat different from those of other denominational groups for two reasons: our school organization is unique; and our scope of work is not parallel.

The most characteristic feature of our school organization is its decentralized nature. Every synagogue is an independent autonomous body. A large number of synagogues, however, have recognized the value of co-operative effort and three large federations are the result: the Union of American Hebrew Congregations, the United Synagogue of America, and the Union of Orthodox Hebrew Congregations, representing respectively three shades of Jewish religious thought: the Reform, Conservative, and Orthodox.

The Union of American Hebrew Congregations and the United Synagogue of America have organized departments of education, which, through the publication of text books, guides to teachers and curricula suggestions have been powerful factors in raising the standard of instruction in Jewish religious schools. Their influence has been limited, however, by their inability to compel schools to conform to accepted educational standards.

The decentralized nature of Jewish religious school organizations is accentuated by the fact that most of our week-day schools are not affiliated with synagogues or temples. They have been established in various local neighborhoods through the initiative of private individuals. It is estimated that there are about a thousand schools of this nature in this country.

This unique chain of schools may be credited to the historic role of the educational ideals in the life of the Jewish people. Ever since the historic conference called together by Ezra and Nehemiah, when the Jews pledged themselves to make the "*Torah*" the basis of Jewish life, the study of "*Torah*"¹ has been regarded as one of the most significant aspects of Jewish religion. When the Jews were in their own land, they established a system of universal compulsory education (cf. Reforms of Simon b. Shetach, 70 B. C. E., and of Joshua b. Gamala, First Century C. E.). After their dispersion, they founded schools for the study of the "*Torah*" in every land where they settled, often at great sacrifice. Jewish immigrants to the United States during the last fifty years came chiefly from sections where Jewish life was still dominated by this educational ideal. It was only natural that these immigrants, upon coming to the United States, should establish Jewish religious schools to supplement the American public schools.

1. To the Jews, Torah embodies all Jewish religious ideals; the study of Torah, therefore, does not signify the study of the Pentateuch, but the study of the entire religious literature of the Jewish people.

1. Prepared by L. L. Honor, President of the National Council of Jewish Education.

These Jewish schools are usually referred to as Talmud Torahs.

Despite the splendid intentions of the founders, many of the schools have been a baneful influence in Jewish life, due both to poor housing and to untrained teachers who have not understood the American child, nor the child's needs in terms of the American environment. During the last twenty years the Jewish educational leaders have carried on continuous propaganda to raise the standards. Much has been accomplished, but because of lack of unified control, each group had to be guided separately, hence the rate of progress has been slow.

Of late, Jewish communal leaders have begun to realize that Jewish education is a community problem, and that it is the business of the entire community to provide adequate Jewish instruction for the children and the youth of the community, with parents and community co-operating in guiding and supporting the work.

The scope of instruction in the Jewish religious schools differs from that of other denominational schools because the Jewish people are not only desirous of inculcating habits and attitudes resulting from a religious outlook upon life, but are also anxious to transmit to the next generation their complete social heritage, embracing cultural as well as religious phases. In order fully to apprehend that heritage, it is necessary to study the history of three thousand years of experience of a people which came in contact with various civilizations and whose creative efforts were produced under varying conditions. Moreover, the spiritual embodiment of these experiences is expressed in Hebrew—a language foreign to the child but necessary for imbibing Jewish spiritual ideals from primary sources.

Furthermore, in order that the child may recognize his responsibility to his brethren in various parts of the world, he must be acquainted with contemporary

conditions in eastern and central Europe. Then again, the Balfour Declaration makes it necessary for every Jewish child to know what is involved in the effort of the Jewish people to rebuild their ancient homeland.

Finally, upon the Jewish school rests the moral obligation of integrating the Jewish child into the American people. Within the Jewish school the Jewish child must develop a positive philosophy of adjustment to American life and environment. For, unless he recognizes the duty of the Jewish group in America to function as a creative force in the stream of American life, the work of the Jewish school is futile.

A curriculum which includes all the objectives enumerated above must needs be very intensive and must require a great deal of time from the children. The big problem which faces the Jewish teacher is a method whereby the Jewish people will be able to accomplish what they wish in the amount of time which children can reasonably be asked to devote to study in a supplementary school system. Many experiments will have to be made—Jewish educators will have to be ready to try new ways and to tread on unbeaten paths, for at the present time no one can foretell where the answer to the problem is to be found.

During the last two years considerable thought has been given to the problem of curriculum reconstruction, and a tendency toward experimentation has manifested itself. However, most of the thought has been negative and destructive, and the few constructive suggestions offered have been very vague. Nevertheless, the writer attaches so much importance to the new attitude which has developed that he proposes, after discussing the growth of community responsibility, to present a very brief summary of what Jewish educators have achieved in the way of increasing educational efficiency, and then to stress the new attitude which has developed in regard to

curricula and the educational theory underlying the work of the Jewish religious school.

1. PROGRESS IN COMMUNITY RESPONSIBILITY, COORDINATION, AND STANDARDIZATION

The Boston Federation of Jewish Charities was the first to set aside a part of its budget for the purpose of supervising the work of the religious schools and of supplementing it by the creation of facilities for extension education for the unschooled. A part of the budget is also used for the maintenance of a teachers' training school and a preparatory high-school. These two schools have been very effective in the improvement and standardization of the work of the Boston schools. The example of Boston was followed by Philadelphia.

In Philadelphia the Federation of Jewish Charities maintains and controls both week-day schools and Sunday schools. Through centralized control, the work of the schools has been standardized and improved in many respects. The school facilities, however, are inadequate. The Philadelphia Jewish community has become cognizant of this fact. Eight hundred thousand dollars has been allocated for the purpose of erecting new buildings. Similarly, the Chicago Federation of Jewish Charities has made itself responsible for communal supervision of the work of the Jewish Religious Schools of Chicago. During the last three years the Federation of Jewish Philanthropy in San Francisco, St. Louis, Baltimore, Cincinnati, Milwaukee, and Indianapolis have in like manner set aside parts of their budget for the purposes of coordination, standardization and improvement of the work of the Jewish religious schools in their respective communities.

The recognition of the importance of the new problem for which the federations have made themselves responsible is indicated by the large increases in the budgets for Jewish educational purposes

granted by the various federations during the last two years. In some cases, the Jewish education budget for the current year is more than three times as great as the amount spent during the year 1924-1925.

Community responsibility for Jewish education is not limited to those cities where the federations of Jewish charity have provided in their budgets for the communal supervision of the Jewish education work. In Minneapolis, Detroit, Pittsburgh and Cleveland there is some form of federation or community support.

In New York, there is as yet no communal agency responsible for the Jewish educational problem as a whole. The Federations of Philanthropy of New York and Brooklyn have provided tuition for certain classes of children in the form of subsidies to a limited number of standardized schools. More than fifteen years ago, the need of establishing an agency for experimentation purposes was recognized and the Bureau of Jewish Education was organized. Its contributions have been along four lines. In the first place, through its experiments, it has given direction to the schools of the entire country. In the second place, it has developed personnel, men and women who are making Jewish education their life work. In the third place, it has helped to standardize the work of the schools. In the fourth place, the Bureau of Jewish Education has helped to bring the communal aspects of the problem of Jewish education to the attention of Jewish communal leaders and to arouse them to the recognition that, sooner or later, it will be necessary for the community to assume responsibility for a program of Jewish education, intensive and extensive, for adolescents and adults as well as for children. In this last effort, the Bureau of Jewish education has been ably seconded by the Jewish Education Association, a body of Jewish laymen actively in-

terested in the welfare of Jewish schools.

2. PROGRESS IN INCREASE OF EDUCATIONAL EFFICIENCY

Reference has already been made to the improvement in work of the Jewish schools attributable to the efforts of the coordinating and standardizing agencies in the various communities. It is necessary to mention that the work of these agencies is supplemented by the educational departments of such national organizations as the Jewish Welfare Board, Department of Synagogues and School Extension, and the United Synagogue. The efficiency of affiliated schools is enhanced through the publication of special bulletins for teachers and club leaders, the development of curricula, the publication of specially adapted text-books, the arranging of exhibits, and through the guidance and advice of travelling supervisors. It is beyond the scope of this article to describe specifically the activities of the various agencies and the manner in which they have increased the effectiveness of the work of the schools. The writer will confine himself to the following topics: co-operative effort; rural schools; attempts at scientific method. Progress in regard to curricula and educational theory will be discussed separately.

A. Co-operative Effort.

(1) Until last year it was the custom for each school to make its own effort to register new pupils at the beginning of each semester. Last year the experiment of setting aside a special week known as "Joint Week" or "Education Week" was tried in New York, Cleveland, Philadelphia, and Boston. During this week an incessant propaganda for Jewish education was carried on by means of sermons, articles in the Anglo-Jewish and Yiddish press, special conferences and committees devoted to the problem of Jewish education. As a result the registration of the schools was very much increased.

(2) In New York and Philadelphia a

number of schools catering to similar groups of children were amalgamated, thereby decreasing the overhead expense. This is in direct contrast to the duplication of effort of Jewish educators in some communities.

(3) About fifteen years ago, the Bureau of Jewish Education in New York demonstrated that the cost of collecting tuition fees can be considerably decreased by co-operative effort. During the last year such a co-operative plan was instituted in several communities.

(4) Some progress in establishing centralized teachers' registries has been made in Philadelphia and Chicago during the last two years, and an attempt has been made to improve conditions in New York by a scheme of co-operation between the United Synagogue and the Jewish Teachers Association of New York City.

(5) Among the outstanding events of the year is the organization of the leading professional men of the country for the purpose of advancing professional standards, instituting educational experiments, and promoting co-operative effort. It is interesting to note that the Hebrew teachers and principals are beginning to appreciate the value of co-operative effort and are contemplating the organization of a national association.

B. Standardizing Teachers' Qualifications.

The need of developing American trained teachers who have had a very intensive Jewish education, as well as a good secular education, and who have been taught educational psychology and educational method has been recognized for many years. An attempt to meet this need is being made by teachers' training schools in New York, Philadelphia, Boston, Baltimore, Pittsburgh and Detroit. However, until a board of license will be organized in each city to see to it that no teacher is engaged who does not possess qualifications equal to those of the graduates of the different training schools, all

the efforts of such training schools to maintain high standards are in vain. Because of the centralized control in Philadelphia and Chicago, it was comparatively easy to establish boards of license in those cities. The situation in New York is different. An attempt to establish a board of license is being made at the present time by the co-operative efforts of the Hebrew Teachers' and Principals' Associations.

C. Rural Schools.

In co-operation with the United Synagogues and the Hebrew Institute of Pittsburgh, an attempt has been made to reach about seventy-five small communities in the vicinity of Pittsburgh in Jewish settlements ranging from 25 to 200 Jewish families, by means of visiting teachers. Similar experiments have been tried in New England and Long Island.

D. Attempts at Scientific Method.

(1) *Surveys.* There is a growing realization that a community should plan its program of Jewish educational work on the basis of scientific surveys. A very fine survey of the Jewish educational situation in Baltimore has just been completed under the auspices of the Bureau of Social Research. The Bureau of Social Research is planning to make a survey of New York during the course of the coming year. The Jewish Welfare Board has surveyed a large number of the smaller communities, particularly from the point of view of Jewish center facilities, activities, and needs. The Department of Synagog and School Extension has recently completed a survey of one hundred and twenty-five Sunday schools and on the basis of this survey, has made some very specific recommendations to its constituent religious schools.

(2) *Studies in the trend of population.* Because of the rapid shift of Jewish population during the last five years, it has become necessary to study carefully the

trend of Jewish population in order to determine in which location it is advisable to put up new buildings and also to determine the type of building that should be put up. Studies have been made or are in process of the trend of Jewish population in New York, Pittsburgh, Chicago and Philadelphia.

(3) *Building Standards.* The Jewish Welfare Board has brought about considerable improvement in the planning of Jewish center buildings by means of advice and guidance based on a special study of the problem. One of the sessions of the first convention of the National Council for Jewish Education was devoted to this problem.

(4) *Salary Scale.* Attempts are being made in various communities to work out equitable salary scales on the basis of the cost of living in the different communities and on the basis of a study of salaries paid for similar types of work.

(5) *Standardized Achievement Tests.* An attempt was begun a few years ago to prepare a number of tests; thus far, none of them have been completed. A number of Jewish students at Teachers College are interested in this phase of the problem. It is possible that in the next two or three years some of them may be successful in working out achievement tests in the teaching of Hebrew, Jewish history and the other subjects of the Jewish curriculum.

(6) *Publications.* There have been no scientific studies published during the last few years comparable to those of Dr. Dushkin,¹ Dr. Berkson,² Dr. Gamoran,³ and Mr. Scharfstein.⁴ There are several books in the process of preparation. During the previous year, the Associated Staff of the Bureau of Jewish Education published a little bulletin known as the

1. A. Dushkin—*Jewish Education in New York City*. New York, 1916.

2. I. B. Berkson—*Theories of Americanization*. New York, 1920.

3. E. Gamoran—*Changing Conceptions in Jewish Education*. New York, 1924.

4. Z. Scharfstein—*Teaching of Hebrew*. New York, n. d.

Jewish Education News. This bulletin did not merely report Jewish educational events, but interpreted and criticized them. The Hebrew Teachers' Union publishes a pedagogic journal in Hebrew. A number of the articles indicate that the Hebrew teachers are alive to the problems which confront them and are seriously concerned with the task of finding solutions to these problems. The National Council for Jewish Education, which was organized in Cleveland in May, 1926, recently published a summary of the proceedings of its first national convention. This summary, although only a twenty-page bulletin, contains some very instructive criticisms and stimulating suggestions regarding the direction that Jewish education in America should take in the future.

3. PROGRESS IN CURRICULUM RECONSTRUCTION AND EDUCATIONAL THEORY

It is difficult to judge progress in regard to educational theory and curricula because there are no definite criteria wherewith to measure progress. During the previous decade, standardized curricula for various types of schools had been worked out. A number of communities report progress in that they are introducing these standardized curricula. On the other hand, a number of communities report as an outstanding achievement the fact that they are beginning to modify these standardized curricula.

The trend during the last two years has been to introduce week-day sessions in schools limiting themselves at present to sessions on Sunday morning only and to cut down the number of sessions in the more intensive schools, where hitherto the children have been asked to attend from one to two hours daily. There has also been a tendency to introduce flexible curricula, that is, to give the most intensive form of instruction to children with marked ability, enthusiasm

for things Jewish, and willingness to concentrate upon their Jewish studies, and less and less intensive forms to all other children in accordance with their ability, health, and interest. Jewish kindergartens are being established at the present time in various communities (New York, Detroit, Cincinnati, and other cities). The kindergarten idea has been enthusiastically received because of the belief that in the kindergarten positive habits and attitudes can be developed, as a result of which the children will be more ready to receive intensive Jewish instruction in the elementary school. Attempts are also being made to stimulate the children to demand intensive Jewish instruction through extra-curricular activities, and through informal extension education.

While some educators are concerned with the improvement of the present curricula by means of modification, additions here and subtractions there, others have been concerned with more fundamental changes. As a logical corollary of the thought that the kind of instruction which each child should receive should depend on his physical and mental capacity and the degree of his interest, there has developed the thought that the introduction into the Jewish religious school of individualized instruction along the Winnetka public school plan will help solve many of our problems. Experiments in individualized instruction are being conducted at the present time in several congregational schools of Chicago. One of the sessions of the next conference of the National Council for Jewish Education will be devoted to a discussion of these experiments.

There are in our group bold spirits who recognize the divorce between life and the curriculum of the Jewish school, and who have the courage to announce the futility of our efforts unless there be a complete reorganization of our work. Stimulated by these progressive leaders, efforts have been made to bring about a

greater correlation between the work of the school and the life of the child. On the one hand, an attempt has been made to Judaize the Jewish home and to teach Jewish mothers and fathers the art of Jewish living. On the other hand, genuine projects are gradually being introduced into the curriculum of the Jewish school, with the hope that in time a project curriculum will evolve which will make provision for the child's learning through experience and at the same time make possible the accomplishment of the aims of the Jewish school. Both of these are steps in the right direction. They harmonize with the most advanced educational theory as well as with the facts of Jewish life. As has been indicated in the introduction, the study of "*Torah*" may be regarded as a primary religious duty—but the study of "*Torah*" was significant in the past because the student was expected to model his life in accordance with the precepts of "*Torah*." Therefore, at the present time, unless Rabbis and educators succeed in revitalizing Judaism so that it functions in home and business as well as in the synagogue, there is no purpose in calling upon children to give up a large part of their playtime to the study of "*Torah*."

There are many people who look upon the effort to revitalize Judaism so that it functions in the home and the shop as futile, who are convinced that the stream of life is too strong to be changed no matter how persistent Rabbis and educators may be in preaching the theory of Judaism as a functioning religion. If they are right, then the responsibility for introducing the functioning curriculum rests all the more heavily upon us educators. If we recognize that Judaism does not function in the life of the adult generation as it should, then it is clear that the religious instruction which those adults received was of little avail. If the children of the school will learn to live Jewishly, there is a possibility that

Judaism will continue to function in their lives when they become the parents of the children of the next generation. It may, therefore, be wise to defer instruction in "*Torah*" until a need for the same be felt and to utilize the elementary school for the purpose of training the children to live Jewish lives. This will best be accomplished through projects based on life situations. Thus far no attempt of this nature has been made—there has merely been a great deal of talk,—but this "talk" is very significant. To the writer it represents the main achievement of Jewish educators during the last two years.

II

RELIGIOUS EDUCATION AND CATHOLIC SCHOOLS

This section, by Francis M. Crowley, was published in the May issue of this journal.

III

TRENDS IN PROTESTANT RELIGIOUS EDUCATION

Protestant religious education is chiefly a function of the Protestant churches, at least in any organized form. The church has reached out, however, beyond the traditional Sunday services and beyond the teaching of biblical material in the attempt to incorporate into the personality of children the ideals of conduct which Protestant denominations regard as desirable. This portion of the report attempts to point out the direction of recent developments in the various organized forms of Protestant religious education and in theory and curricular materials.

1. RELIGIOUS EDUCATION IN THE CHURCHES

Information regarding religious education in the churches was sought from four sources—denominational headquarters, state and city councils of religious education, the International Council of

Religious Education, and published reports and surveys.

Denominations and state councils were asked for information regarding changes in objectives of religious education. The replies show the growing tendency to place conduct in social life as a major objective. "If there has been any change in objectives, it is in the line of more definite emphasis for consistent Christian living in all the relations of human life." (Congregational)¹ "For the past two years—and indeed since the Beacon course in religious education was initiated as a new departure from a Bible-centered curriculum—our objective has been to take part with the program of secular education and home training in helping children to understand their world. We seek not a 'saved soul' or an instructed and drilled mind, but a responsive attitude and a self-mastery for the next duty or problem." (Unitarian).²

There is a continued and growing faith in education as over against the older emotional evangelistic methods of developing Christian personalities. "If I sense the opportunity and attitude of our denomination (Methodist Episcopal), it is that of great hospitality toward the slower, steadier, perennial method of teaching rather than the spasmodic, occasional, high-pressured inspirational or emotional methods which for a long time were in vogue. In short, our church is coming to feel that the shortest way to the achievement of a Christian world is by the way of education in religion."³ This is a typical statement.

The answers regarding theory and methods imply that the objective of religious education in terms of conduct is becoming more generally accepted. "Learning by experience," "shift of emphasis strongly favoring experience as the center of the curriculum," "greater emphasis on the experience of the child,"

"the project principle and a curriculum of experience"—these are the typical replies of both denominations and state councils regarding emphases of theory and method.

Gradually, too, these theories are finding support in the organization and teaching methods of the church. The constructing of vast educational buildings with equipment comparable to that of the school and social center combined has marked the two years. The educational equipment is often cared for first, with the church auditorium bidding the time for sufficient funds, thus denoting the distance already traveled toward an educational conception of the church.

Curricular reconstruction is found in all groups. All denominations, interdenominational groups, and contributing organizations are almost feverishly re-studying their curricula and seeking to make more serviceable ones. Canadian Standard Efficiency Training and Canadian Girls in Training have shifted both in their philosophy and curriculum content. Method guides for leaders together with suggestions for natural discovery and adoption of motives through actual promotion of worthwhile living seem to be prominent trends in these movements.

The International Council of Religious Education under pressure from the various constituent denominations is making an almost complete shift in both theory and method of the curriculum. The curriculum to this group is now being conceived as a method for stimulating the growing person to so approach his living in his world as to lead to the reconstruction of his living and to build the attitudes essential to the maintenance and enhancement of worthy living. The Curriculum, Christian Quest Program, and other group committees reveal the vast efforts being made by these significant groups.¹

Perhaps the item most frequently men-

1. Herbert W. Gates.

2. Waitstill H. Sharp.

3. William S. Bovard.

1. See section on The International Council.

tioned is the need for trained leadership and the efforts being made to supply it. The following reports are typical for the state councils. The Michigan Council of Religious Education conducts Efficiency Conferences for Executive Leadership. The Pennsylvania State Sabbath School Association lists as its second objective for 1926-27 the promotion of not less than twenty-five five-day leadership schools and plans also to intensify efforts in teacher training. The Oklahoma Council speaks of the need for more adequate preparation for religious service and states that it is promoting leadership training work. The Vermont Council, in a printed report for 1926, states, "The greatest need of the church school today is for a trained leadership." To meet this need, this Council has established community schools of religious education and camp conferences.

The denominations also emphasize the need for leadership training. In the Methodist Church, Mr. Bovard sees a point of advance in "the determination to have thoroughly qualified and trained men and women who shall accept the field of religious education as a profession, and shall give themselves wholly to that field in the matter of administration and also in the matter of teaching." Among the Disciples, "the place of a paid professional leadership for religious education in the local church has gained headway as is evidenced through the employment of probably twenty-five per cent more of such leaders and an increasing demand for still others." This denomination has also increased both the number and the quality of its schools for training teachers, and has shifted the emphasis of training from the study of texts to the study of problems, observations, and wide reading. The Congregationalists within the last two years have established a Department of Leadership Training.

In point of view and method the consensus of the reports obtained shows that

in official circles at least there is recognition of conduct and character as the objectives of religious education and that effort is being made to provide methods and curricular material based on the children's own experiences and problems, to construct buildings fitted for an educational program, to coordinate the various phases of work, and to train a more efficient leadership.

The Sunday school is the traditional organization for the religious education of children. Much of the teacher training and many of the new courses of study are intended for the Sunday school. Some denominations see a numerical increase in membership. The Congregationalists, for instance, report an increase of 10,423 Sunday school members in 1925 as against 1924 and believe 1926 had a further increase. The Unitarians report no marked extension, but improved quality of work. The Illinois Council of Religious Education believes that the destructive criticism of church schools has hindered their development.

The week day school and the daily vacation Bible school are newer ventures in religious education and hence may be expected to show greater change than the Sunday school. In Vermont the daily vacation Bible schools have increased from one school five years ago to 54 schools in 1926. The Pennsylvania State Sabbath School Association reports that both week day work and daily vacation Bible schools have increased so rapidly during the past few years that it is impossible to report on them. Mr. E. W. Halpenny, General Superintendent of the Michigan Council of Religious Education, reports a rapid increase in these schools.

Reports from New York and Chicago show an increase in these two cities. Chicago, in 1907, had 4 vacation church schools. In 1918, it had 75, in 1924, 216, and in 1926, 247, with corresponding in-

crease in enrollment.¹ The Greater New York Federation of Churches has a program for "a city-wide coordinated program of week day religious, and moral education, sympathetically correlated with secular education, and complementing training in the home, the school, and the present recognized too-limited educational program of the church and synagogue." The churches co-operating have increased during the past year from 80 to over 150 and their programs have been somewhat unified.²

The International Council was asked to make a statement regarding week day and vacation schools and submits the following from the hand of Thomas St. Clair Evans, Director of Vacation and Week Day Schools:

"The outstanding event during the last two years, in the field of vacation school work was the formulation of the Tentative International Standard for the Vacation Church School, which was released by the Committee on Education of the International Council for a period of experimentation. This step marks in a rather definite way the end of what may well, in a history of the movement, be designated as the second period of vacation school development. The first was the period when the movement was definitely non-church. The second has been that period when the church has taken, sometimes on sufferance, sometimes with a not too well controlled enthusiasm, this new agency which has been thrust upon her. Ideas of what the vacation school was, could do, and should do, were vague and divergent, and very often the schools and their results mirrored this uncertainty. As the aims and purposes became clearer and the movement settled down to a more normal period of development, there came a demand for something which would to some extent, crystallize the real meaning of the movement. Thus the formulation of the standard and the

period of experimentation are seen in their true importance.

"Statistics as to the number of schools are almost impossible to obtain in any accurate fashion. However, a comparison of the number of schools reporting last year to their denominational headquarters, with the number from whom the same offices secured reports this year, indicates that there has been an increase, at least in the number reported, of about forty-five per cent. Part of this increase is due to the fact that there is more of a conscience about reporting than formerly, but that there has been a considerable increase in numbers over past years, is an established fact.

"There have been, within the last year, fourteen new teacher's texts issued by various denominational boards for use in their vacation schools. This of course does not include the more general volumes issued either *about* or *for* the vacation school. Nineteen denominations have prepared a list of those texts which they officially recommend for use in the vacation schools of their own churches, almost a fourth more than had met such a demand last year.

"During the last two years there has been developed in several centers, the 'observation school,' conducted prior to the opening of the regular vacation schools, in which the teachers of the community might receive a part of their training. This very practical method bids fair to become quite popular, and the coming season will see an encouraging number of such observation schools over the country. In other respects also there is a trend for more adequate training for the teachers.

"During the past two years week-day religious education has gone forward steadily and new centers have been opened up in all parts of the country. The tendency has been for this movement to settle, as it should, into the hands of the church. The Proposed Standard for the Week-day Church School, to be used

1. Twentieth Annual Vacation Church School Report, Chicago Council of Religious Education.

2. Report from C. W. Blanpied, Director of Week-day Religious Education.

experimentally during the coming year, was adopted by the International Council of Religious Education in February. This effort to set ideals and give a preliminary basis for measurement ought to reveal the status of the movement and its tendencies either for approval or correction. At the present time it is not possible to make any dogmatic statements in this field."

There is still great diversity in the organization and administration of week-day work.¹ In some communities individual churches hold classes for the children of their members; in others, churches co-operate and eliminate in their teaching the denominational differences apt to predominate in the first type. Teachers may be volunteer and untrained, or paid and trained. Classes are held in churches, in community houses, or in public school buildings, and meet in some cases after public school hours, in others during vacant periods in the public school day. There is little standardization in teaching: some teachers follow a text; others build up lessons from the children's experiences.

There seems no doubt but that character development through the teaching of religious ideals has caught the imagination and aroused the enthusiasm of many communities. The value of the awakened interest in this type of education will depend upon the thoroughness with which educators and research workers attack the problem of discovering methods of establishing ideals and habits of conduct in children and develop curricular material and methods of teaching for the use of teachers in the local classrooms. Without this careful attention on the part of experts, there can be little value to the efforts, however well-meaning, of local churches and communities. That attention is being given to the problem is evident from the work of the In-

ternational Council, of certain denominations, and of graduate faculties and students of theological seminaries and departments of religious education.

2. SEMINARIES AND TRAINING SCHOOLS

The developments of the past two years in teaching of religious education in training institutions continue trends already noticeable. There are new departments, departments reorganized, increased number of courses, enlarged teaching staffs. There is a marked tendency toward starting with human life and living problems and finding solutions for them. The solving of mental and emotional conflicts has become a part of the task of religious education. Union, Chicago Theological Seminary, and Hartford give attention to these matters. In methods of teaching there is increased use of project work, of conferences, of practice work and of research.

In order to obtain information, letters were sent to the 205 theological seminaries listed in the 1926 Educational Directory asking for information regarding courses in religious education, courses added during the past two years, significant changes, etc. To supplement this information catalogs of 17 seminaries, miscellaneous chosen, were examined. Since all religious education is not confined to seminaries, the catalogs of 83 colleges and universities (exclusive, except in five instances, of state universities) were examined as to teaching in religious education.

Of the 52 Protestant seminaries answering the letter, only four did not teach at least one course in religious education. Three used the teaching staff of an affiliated institution, and the remaining 45 had courses or departments in religious education. Of the 17 seminaries whose catalogs were examined, 15 had courses or departments of religious education. Of the 83 colleges and universities, 71 taught courses in religion or the Bible and 49 taught courses in religious edu-

1. For a summary of different types of organization and methods see Floyd S. Gove, *Religious Education on Public School Time*, Harvard Bulletin in Education No. XI, 1926.

cation. These figures indicate an interest in religious education which is not confined to the theological seminaries. Preparation for directing and teaching religion is being recognized as a function of the college and university as well as of the seminary.

(1) *Courses.* In all, 109 seminaries, colleges and universities were found to have a total of 712 courses in religious education. The greatest number of courses concern methods and materials of teaching religious education,—a total of 195 courses. Almost half of these are general courses on methods. Specialized courses on method cover the project method, the use of story, drama, play, art, music, literature, the use of the Bible, and worship as an educational procedure. In fifteen instances, practice teaching or observation is provided. The second largest group, 123 courses, is in psychology. This large number shows a distinct trend in religious education away from formalized types of instruction and toward a study of human nature and the psychology of control and personality adjustment. The third largest group, 121 courses, is in organization and administration, for the most part with reference to church schools or week day religious education. In only six cases are courses given on community organization for religious education and in only five cases on the home and family. Principles and theory of religious education are offered in 81 courses, while in ten courses instruction on general educational principles is given. In 36 courses the curriculum is studied and in 27, history of religious education. 37 courses on investigation of problems, or methods of research, are given. The research work is grouped, however, in only a few schools, one school often listing three or four courses dealing with problems and research.

The remainder of the courses are widely scattered and show the diversity

of instruction offered in individual institutions under the name of religious education. In some institutions courses on missionary education are given as religious education; other departments include courses on ethical principles of Christianity, theory and practice of social service, and courses in specialized leadership, as for Y. M. C. A. secretaries, Boy Scout executives, camp leaders, leaders of boys and girls clubs, recreation leaders.

The major concern of religious education is still with formal methods of teaching, and intellectual content materials; with a decided second interest in child psychology, particularly psychology of religious experiences formally approached. A very active minority group is voicing the enriching of experience as the core task. Interest in research and objective study of problems is evident. Another trend not evidenced by the courses is in the alignment of religious education with other departments. For the most part, religious education is joined with departments of theology or of religion or biblical teaching. In several cases, most notably Columbia and Northwestern, religious education is part of the department of education. This seems to indicate a trend away from a strictly church interpretation of religious education and a tendency to merge religious and character education.

(2) *Expansion of Departments.* Of the 52 seminaries sending in full replies, fifteen had added new courses to the department of religious education during the past two years; seven had created new departments of religious education; seven had reorganized their departments; four expressed hopes for larger or better organized departments in the near future.

(3) *Significant Changes in Emphasis of Work.* The most marked changes noted are in organization of departments, addition of new courses, calling of well

trained instructors, etc. The seminaries were asked to state the emphasis of their work. Several tendencies are apparent. There is a tendency away from theoretical class room discussion and a trend toward work in the community, toward visiting, inspecting, observing. There is an emphasis on the "life situation" approach in methods of teaching and a recognition of child psychology and the problems of children. Purposive behavior, control by ideals, are sought by some schools. Other schools emphasize the relation of the individual to God. Behaviorism seems not yet to have gained any ground in the psychological thinking of religious educators, probably because it conflicts both with the idea of relationship to God and with purposive behavior.

In summary it may be said that religious education is a growing field and that it is drawing heavily on the contributions of education and psychology, and to some extent on sociology, so far as the theories of these disciplines do not conflict with certain underlying church conceptions of religion. A few seminaries only are working out practicum teaching in "enriching and controlling experiences." Genuine practicum teaching seems little understood and is often given the weakest leadership on the part of seminaries.

3. UNIVERSITIES AND COLLEGES

The two years mark very decided movements in universities and colleges to make adequate provisions for the character and religious education of students. These movements are visible in the increasing shifts from compulsory to voluntary chapels; more active attempts to foster fundamental cooperation between, first, the religious agencies themselves, and second, between the institution and the religious agencies; in the effort to discover character and religion as an indigenous factor of all life and hence of all university and college life—whether curricular or extracurricular; in the in-

creasing prominence given to the personality of the teacher as the basic motif of character-release.

The activities of the Council of the Church Boards of Education in cooperation with the Association of American Colleges evidences widespread movements toward a more fundamental religious education in the universities and colleges. These very active and educationally powerful groups are giving more and more emphasis to bringing religion into the educational process on the ground that religion is indigenous and a factor in wholesome life development rather than a thing apart to be added to life.¹ Orientation courses for the purpose of giving meaning to the educational process as well as for opening the way to life philosophies on the part of students have been developed in many universities and colleges.

Perhaps the most hopeful emphasis of the two years so far as universities and colleges are concerned is that mentioned above of recognizing the person of the instructor or administrator as the crucial factor in the whole character-religious development of students.

4. DEVELOPMENT IN THEORY, CURRICULUM AND METHOD²

The most fundamental development in educational theory has had to do with the underlying concepts in psychology. Behaviorism has profoundly influenced educational psychology in two directions—by shifting attention to the outcomes of education in conduct and by placing a new emphasis upon organic factors in the development and control of mental and moral life. Education, particularly religious education, has found it impossible to commit itself to a mechanistic view

1. See O. D. Foster, *Religious Life and Instruction in State Universities and Colleges*, *Christian Education*, April, 1927, p. 409.

2. Prepared by William Clayton Bower, Professor of Religious Education in The University of Chicago, assisted by a research group composed of Lowell C. Beers, David C. Graham, and Edward G. Kaufman.

of behaviorism, but has seized upon the personal and purposive elements in behavior that seem to furnish the most fruitful basis for the control of human conduct. The influences of the Freudian psychology are to be noted in the increased appreciation of the influence of antecedent experience upon present conduct and in the disposition to deal with units of conduct in their connection with the entire sequence of experience as having roots that lie embedded in the deeper and more irrational impulses of human nature. In keeping with these trends, there is clearly discernible throughout this period a tendency to turn to the social sciences, and to social psychology in particular, for the discovery of techniques in the development of personality through membership in groups and through responsible participation in the relations and functions of community living.

Partly as an outgrowth of these psychological shifts, the period has witnessed an unprecedented emphasis upon the emotions, though this is doubtless in part a reaction from the over-emphasis upon the intellectual aspects of traditional education. This tendency finds its principal expression in religious education in a new emphasis upon the cultivation of the emotions through worship.

Further in keeping with these psychological trends, there has been a shift of emphasis to the education of the pre-school child. It appears increasingly clear that many of the attitudes that permanently affect life are formed before the child enters school. This movement of theory places an unprecedented responsibility upon the home and those informal processes of education that condition character during the first three to five years of life. Interestingly enough, there has also been a corresponding extension of education into the ranges of adult life.

The period has developed an unprece-

ded emphasis upon character education in public schools. There is a growing conviction among public school men that the goal of all education is the formation of character rather than the mere impartation of information or the acquisition of skills.¹

The problem of the integration of education into one continuous experience continues to emerge with increasing sharpness. The period has recorded pioneer discussions on the problem of correlating the educational agencies and program of the local church and of the communion. The larger and more fundamental problem of integrating religious education and public education is now fairly set for thinking towards policies of solution. The theme of The Religious Education Association for 1927 is striking evidence of the urgency of this emerging problem.

The problems involved in the integration in one form or another of the total educational experience of the child have served to sharpen the necessity for the formulation of a working concept of religion and precisely what it is that differentiates religious education from education carried to a social and ethical level.

The literature of the period carries the note of education for responsibility and for the rapidly changing conditions of modern civilization. But it is evident that these values are confused as yet and require redefinition. It has been pointed out that the present confusion of youth is traceable directly to the confusion in the values and objectives of adult society in this transition period. There is a growing conviction that in the resetting of the values of civilization and culture the fresh criticism of youth is needed quite as much as the inherited traditions of organized custom.

A survey of the literature of the period leads one to hope that in this period of

1. See section on Character Education in the Public Schools.

educational reconstruction educationists may be in a way to conceive their task in terms of engineering—a formula used by Professor Dewey not far from the opening of the period. Education has never had a better opportunity to lift itself to a creative level.

As was to be expected, these changing viewpoints have found their clearest expression in the fields of curriculum and the technique of teaching. In both of these fields the changes have been far-reaching. The tendency in the field of the curriculum is to conceive the curriculum as an instrument for securing the adjustment of the growing person to his present world through the reconstruction of his own experience; in the field of technique of teaching it is to conceive method as widening experience in interpreting and controlling experience.

One of the significant events in public education was a conference of several outstanding public school educators, the outcome of which was a statement concerning the foundations and technique of curriculum construction. The curriculum of public education is undergoing a nation-wide revision. In certain localities thoroughgoing experiments are under way in reconstructing the curriculum in terms of the present experience of childhood and youth.

The period has been notable in regard to curriculum developments in religious education. The literature has carried the theory as far, if not beyond, the outposts of public education in relating education to life. The development of theory in religious education is in the direction of conceiving the curriculum as consisting of the actual experiences of children, young people, and adults, involved in the process of living. These experiences, derived from the fundamental relations and function of everyday life are to be lifted into consciousness, interpreted in terms of Christian ideas, ideals, and purposes, and

brought under the control of these ideals and purposes. From this point of view, subject-matter becomes all the content involved in dealing with a given experience—an analysis of the situation involved, the past experience of the learner including his knowledge, ideas, ideals, attitudes, skills, and purposes, and the historical experience of the race. The curriculum from this point of view is neither merely an affair of the child nor of adult society, but of an ongoing experience in which current personal and social experience is interpreted in the light of historical experience and in turn, furthers and modifies historical experience.

What is even more significant, experiments are well under way in constructing the curriculum on the basis of this theory. The new techniques necessary for the construction of such a curriculum are being worked out—the analysis of human experience, random records of experience, the case study, interest analyses, activity analyses, and common-sense listing of experiences with experimental correction. It is of the greatest significance that 27 representatives of 14 communities, the Missionary Education Movement, and the International Council of Religious Education have recently spent a period of three weeks working co-operatively on the construction of the new International Curriculum of Religious Education being produced by the International Lesson Committee in co-operation with the Department of Research and Service of the International Council. A considerable body of curriculum material will be ready for experimental use by December of this year. A number of experimental courses of the same general nature have been issued by other agencies, some involving the discussion technique, some the project, and some the case study.

The period has produced two notable books in teaching technique. In his

Foundations of Method, Kilpatrick elaborates a technique designed to further present child experience. In his *Practice of Teaching in the Secondary School*, Morrison elaborates an operating technique for securing adaptations to units of learning at a mastery level as contrasted with lessons-to-be-learned and time-to-be-spent.

There is a decided movement in general education in the direction of greater freedom and initiative on the part of the learner, particularly in the prosecution of individual projects with a minimum of supervision.

In keeping with the newer conception of the curriculum, there is a tendency in religious education to think of method as widening experience in meeting and responding to situations under guidance. This shifts the technique of learning primarily to the learner and calls for the mastery of the steps involved in bringing situations through to a Christian outcome. It calls for a corresponding technique of guidance on the part of the teacher who tends to become an inspirer, a companion, and a technical advisor. A unit of learning now becomes a situation to be mastered.

Method in religious education is also beginning to conceive its function somewhat in terms of a conditioning process, by which the growing person is led to respond to the representative situations which living presents in the light of his personal and responsible relation to God.

There is an increasing emphasis in teaching upon the responsible participation of the learner in the educative process, as respects both content and procedure.

5. COORDINATING PROTESTANT AGENCIES

Working in the field of Protestant religious education are certain coordinating agencies which seek both to standardize the procedure of local churches and to solve problems common to all. Chief

among these agencies for religious education are the Commission on Christian Education of the Federal Council of Churches and the International Council of Religious Education.

A. *The Commission on Christian Education of the Federal Council of Churches*¹

The Federal Council, which is made up of the official representatives of 28 different communions, does not approach local churches directly, but supplies to the official representatives of the denominational board of education suggestions and material in a form which is suited to their own requirements and capable of being built into their regular programs. The Commission on Christian Education acts as a clearing house for the other commissions of the Federal Council and works jointly with them. It also occupies a middle ground between various non-ecclesiastical agencies, such as the Social Hygiene Association, the American Child Health Association, the League of Nations Non-partisan Association, the Church Peace Union, Fellowship of Youth for Peace, the Boy Scouts of America, the Girl Scouts, the Camp Fire Girls and so forth. The Commission receives from these agencies the material they have to offer and puts it into shape for use by the editors of the various denominations, the International Lesson Committee, and the local Council of Churches.

In 1926, the Commission on Christian Education gave especial attention to the following projects:

(1). It assumed the editorial responsibility for the Year Book of the Churches for 1927.

(2). It has developed a program for peace education, with suggestions for the emphasis of peace in programs for spe-

1. This section is based on a statement by B. S. Winchester and the Reports Presented to the Executive Committee of the Federal Council of the Churches of Christ in America, 1926.

cial days, in the work of the International Lesson Committee, in various publications, and plans a study of the materials available for week day and Sunday schools with reference to education for peace.

(3). A joint committee of denominational leaders, representatives of the Federal Council and of the Boy Scouts is working on a plan to coordinate the activities of the Boy Scouts and of the churches.

(4) Work has been started upon lesson materials for Near East orphans.

(5). In cooperation with the American Social Hygiene Association the Commission is assembling a series of case studies for the use of parents and teachers in sex education of children.

(6). A study is being made of the relation of the church to public schools in the matter of religious education, and cooperation of various agencies has been sought.

(7). The Committee on Educational and Religious Drama has enlarged the scope of its work. The second volume of Religious Dramas has been published, the third session of the Summer School of Religious Drama was held in 1926, and representatives have been added to the committee from such organizations as the Y. M. C. A. and the Y. W. C. A. The interest in drama is growing and there has been great demand for information on plays and pageants. The Committee is also taking an active part in an effort to raise the standard of commercial motion pictures.

B. The International Council of Religious Education

The International Council of Religious Education came into existence five years ago with the merger of the International Sunday School Association and the Sunday School Council of Evangelical Denominations. It is made up of representatives from thirty-nine denominations

and exists for the purpose of developing the principles and policies of protestant interdenominational cooperation in religious education. In the past two years this council has pushed forward the study of the curriculum with a view to developing a wholly new life-situation centered program of religious education. The basic principles have been projected and cooperative committees are going forward in the construction of this new curriculum.

The practice of actual cooperation between the denominations through the various departments of the Council deserves comment. While not all of the state councils of religious education, which are the state units of the cooperative unit of the denominations, have developed real denominational representation and participation, the International Council seems to be practicing real cooperation. This is evidenced especially in the Departments of Leadership Training, Young People's Work, Children's Work and Vacation and Weekday Schools. The Leadership Training Department is promoting higher and higher grade training schools. These schools granted 4,483 credits in 1924 and 23,054 in 1926.

The Young Peoples division has gone far in developing a cooperative church centered program for youth, under the name of The Christian Quest. The statesmanlike guidance of cooperation by the secretary of the department is worthy of note.

The evident movement toward manning the various departments of work with trained religious educators is one of the greatest steps forward for this Council. This one step has made possible the securing of leaders in religious education to serve on the various committees.

The trend of the past two years so far as the International Council is concerned may be summed up in real representative

and cooperative organization: the placing of trained educators at the heads of the various departments; the energetic effort to develop curricula in keeping with educational theory and life needs. The Council is now an educational movement with purpose, plan, and organization to achieve the same.

IV

NON-DENOMINATIONAL AGENCIES FOR CHARACTER TRAINING

1. THE RELIGIOUS EDUCATION ASSOCIATION¹

Two years ago this organization was passing through a period of uncertainty consequent upon the sudden death of the man who had been its leader through almost the whole of its career. The question of its future and even of its continuance was seriously considered. Its official board decided upon a bold and unprecedented course of action, namely, to appeal to disinterested expert judgment to evaluate its work and advise upon its policy. The Institute of Social and Religious Research was asked to make a thorough investigation of the status and prospects of the Association. The Institute generously responded to the appeal and carried out a complete survey.

This request for advice was entirely genuine. If the committee of investigation had decided that the organization established in 1903 had completed its task and was no longer needed, the Religious Education Association would undoubtedly have wound up its affairs. No one would have cared to keep it alive merely as a tradition. There was no pride of organization, no endowment, no vested interests. It was a fellowship of workers concerned with a great cause. They cared for the cause and not for the organization.

But the report of the Institute recom-

mended the continuance and development of The Religious Education Association. It found there a professional organization of high value, a forum of free discussion, a meeting place for educators of all faiths, a common ground for church education and state education, an opportunity for pioneer enquiry and experimentation.

In accordance with the advice of the Institute and as a result of full discussion at the convention held in Toronto in 1926, a complete reorganization of the Association has taken place. Instead of one man—executive, editor, and field man,—three officers are carrying the responsibility.

Dr. Cope was always anxious for a group of advisors but the Association never had the funds even to pay traveling expenses of a committee. For the last two years a committee on the magazine has given counsel to the editor and a greatly improved organ has been the result. From six issues per annum, it has been increased to ten and it is rapidly becoming a scientific journal of approved significance. It is scientific but not technical, keeping in mind its constituency of church workers and parents as well as scientific students of education. The vigorous development of the journal is a prime policy of the Association.

The Religious Education Association has always been a fellowship rather than an office. The reorganization is carrying this still further. A committee in research is endeavoring to promote scientific investigation through various constituent groups. Regional conferences are being formed for the consideration of the problem of religious education. The general secretary in his visitation of colleges and his participation in conferences is developing the formation of informal groups who promote discussion and project experiments.

Financially the Association had the best year of its history in 1926, and has

¹ Prepared by Theodore G. Soares, Professor of Religious Education in The University of Chicago.

undertaken a still larger budget for the current year.

2. NATIONAL MOVEMENTS FOR CHARACTER TRAINING¹

There are many national movements in the United States and Canada for character training, which affiliate themselves with churches, schools, settlements, or operate independently. Of these, the Y. M. C. A. reports perhaps the greatest amount of change during the past two years. This Association has been undergoing a process of re-evaluating its processes, of devising tests of character and rating scales to discover the value of club and camp methods, of fitting its program more closely to the needs of its members. The Y. W. C. A. has widened its membership privileges and extends voting and office-holding privileges, upon the choice of the local association, to others than members of Protestant evangelical churches. Both Y. M. C. A. and Y. W. C. A. are emphasizing the discussion method in clubs and greater autonomy of members in shaping the programs to meet current needs of the members.

The Camp Fire Girls and the Girl Scouts report large increases in membership, increased interest in nature study and continued primary interest in home activities. The Boy Scouts have also noted a large increase in membership. These organizations have been reworking objectives and methods and all have emphasized leadership training both by establishing training camps and schools and by encouraging attendance at specialized courses in universities and colleges.

In general the trends in these organizations parallel the trends already noted for religious education in the churches and colleges—a decided emphasis on trained leadership and a movement away from the fixed programs toward flexible programs whose main object is to assist young people in meeting the problems of everyday living.

1. Detailed reports were received from certain of these movements, notably the Y. M. C. A. and the Girl Scouts, but due to limited space must be omitted.

3. CHARACTER EDUCATION IN THE PUBLIC SCHOOLS

Character education in the public schools is experiencing a decided renaissance. In the early days of the republic, concern for character development took the form of teaching of religious precepts and later of morals. During the nineteenth century the amount of moral and religious content in school readers shrank from a major portion of the material to approximately five per cent.¹ The secularization of public school education left training for character in the hands of the home and the church. During the past decade the public school has shown an increased interest in character development, evident in a reformulation of the purpose of education and in definite plans for teaching character values.

The increased interest in character education in the public schools is evident through four lines of activity: the discussions and committee work of the National Education Association, the programs of various states, the work of city schools, and the stimulation of interest by non-educational organizations.

The National Education Association has long had an interest in character training, the teaching of morals and ethics, etc. An analysis of the content of the annual reports seems to indicate an increased interest of recent years and especially since the war.² Of more definite import was the appointment of a standing committee on character education by the National Council of Education, whose members were also made members of a similar committee by the National Education Association. In 1926 this committee produced a well-rounded report,³ setting forth general principles on a variety of aspects of character education and giving selected bibliographies.

1. Thomas J. Golightly, *The Present Status of the Teaching of Morals in the Public High Schools*, George Peabody College for Teachers, 1926, pp. 7-9.

2. Golightly, *op. cit.*, p. 23.

3. Character Education, Bureau of Education, Department of Interior, Washington, D. C., Bulletin No. 7.

The 1926 Yearbook of the Department of Superintendence contains an excellent survey of character education in the public schools and the 1927 meeting of the same department emphasized ideals, citizenship, and character.

These activities are in line with the transfer of the emphasis in education from the teaching of habits, skills and information to the establishment in the pupil of viewpoints and attitudes of value in his adjustment to social life and the living of a rich and well-adjusted existence.

In general, state educational requirements do not concern themselves with moral instruction. "If teaching concerning the evil effects of narcotics and stimulants be not counted as the teaching of morals, then there are only thirteen states requiring the teaching of morals."¹ In some cases the state issues a course on moral instruction, in other cases the teacher is adjured to teach morals indirectly through other courses, and often the "morals" to be taught are in reality "manners" and not character development in any genuine sense of the term. Utah has carried the work further than most states through a committee with Milton Bennion, Dean of the School of Education of the University of Utah, as chairman. A bulletin issued in 1925 sets forth as the twin goals of character education social progress and the development of personalities. The bulletin advocates the indirect method of developing character and makes character one objective of all other types of teaching and of the various social situations, such as parties in which the pupils participate.²

For three years the state superintendent of Indiana, Henry Noble Sherwood, held conferences on Character Education, at which for several days the schoolmen of the state met to listen to addresses on

various phases of character education. The addresses were later printed.

On the whole, city school systems are more active in developing character training courses than state systems. In order to catch trends, a letter of inquiry was sent to the school superintendents of all cities of 100,000 or over. There were thirty-eight replies, which while on the whole brief, give the type of training used and probably cover the different viewpoints held in different cities.³ The types of instruction and the number of cities using each follow:

Special lessons or courses in character education.....	16 cities
Character development taught through other courses.....	7 "
Religious education given by churches, usually on school time	6 "
Bible reading in school, without comment	3 "
No character education.....	3 "
Character training in courses on citizenship or social science	2 "
Character training through student conferences and commissions, extra curricular in nature	1 "

The special courses are in some instances based on the Hutchins Moral Code. In others certain qualities of acceptable conduct, such as courtesy, obedience, cooperation, fair play, self control, are chosen and plans worked out for teaching them through poems, stories, dramatization, composition, etc. With few exceptions, each city has attempted to work out its own course; there has been no pooling of efforts and no uniformity or standardization in the courses produced. There is also sadly lacking any conception of the child as a part of a social group whose chief problems are adjustment to the mores of that group

1. Golightly, *op. cit.*, p. 33.

2. Character Education Supplement to the Utah State Course of Study, Department of Public Instruction, Salt Lake City, 1925.

3. For further data see also Fourth Yearbook, Department of Superintendence, National Education Association, Washington, D. C., 1926, Chapter XIV.

rather than the acquiring of isolated habits of conduct.

From the replies received on the second type, character development through other courses, it seems evident that the development of character is often left in the teacher's hands. The following replies are typical: "We attempt to make every lesson an effective influence in the development of character." "... it is my belief that the best way to train children for moral standards is to put them in the midst of wholesome conditions of life. The best thing for a child is to attend a school where the school spirit is wholesome. Everybody knows that the tone of some schools is low, while the tone of other schools is high. Parents often feel worried because their children seem to become worse and worse, more and more unwilling, and more and more ungovernable at home during a certain year or years in school. This is often because the teacher is poor, disliked by the children, and unable to set any high standard of school life in her room." "The matter of character education is woven into every course of study taught in our system. We believe that it should be as much a part of the course of study in mathematics as of any other subject. We might say that it is possibly considered to a greater extent in our social subjects than in the others. It is also strongly emphasized in the extra curricular activities of our entire school program. I would regard character education as the dominant feature of our entire school program, although it does not exist in a separate course of study."

That character development can be interwoven with school subjects is shown by the course of study already discussed for Utah. Cleveland and other cities are experimenting with many courses which integrate character training into the entire school process. Los Angeles published in 1923 a detailed course, prepared under the supervision of Professor Franklin Bobbitt. The following objectives were

set up: Preparation for health, for life in the group, for civic relations, for individual and economic relations, for vocation, for parenthood and family life, mastery of tradition, preparation for appreciation of beauty, for use of leisure time, for reverence, for creative activities. Pupil experiences for each objective were outlined and then under each subject taught in school the habits and attitudes which the pupil should develop in connection with each objective were listed.

In a number of cities the task of moral instruction is delegated to the churches, the schools cooperating by releasing the children upon public school time.

While the inquiries sent out in preparation for this report were addressed only to cities of 100,000 or over, scattered information has been received from smaller cities. In many cases, as in Gary, Goshen, and New Paris, Indiana, the public schools cooperate with the churches by releasing the children for classes in religious education. From Huntington, Indiana, come reports of character education of both the direct and indirect type, which teachers and principals regard as successful.¹ The LaCrosse, Wisconsin, high schools teach lessons based on such qualities as reverence, obedience, honesty, responsibility, unselfishness, loyalty, perseverance, and purity.

Certain non-educational organizations have stimulated work in character education. The Character Education Institute by the use of prizes has stimulated the production of a code of morals (by William J. Hutchins) and of a method for developing character in the public schools (the Iowa plan). P. F. Collins and Son have produced a pamphlet called "A Basis for Character Education."

Character education in the public schools is still in the experimental stage. Each school system is tediously working

1. Reports on character education in Indiana were secured through the cooperation of Prof. Oscar H. Williams of De Pauw University. Limitation of space prevents a detailed discussion.

out its own plan, often without expert guidance. There are none of the standards which have been established for other types of instruction. Many of the courses used show a lack of knowledge of psychology and sociology and in many places the ideal of character education is not translated into definite objectives of conduct and methods of training. Nevertheless there is a decided and growing interest among school teachers, administrators and educators to place the emphasis of school work on the development of socially approved traits and habits of thought and conduct. The work differs from that of the church in that the emphasis is on socially approved conduct. In the church the emphasis is still too often on abstract ideals, approved by the traditions of organized religion and the sanction for conduct is sought in the approval of the church rather than, as in the public schools in the increased efficiency with which the child meets life problems.

V

RESEARCH WORK IN PROBLEMS OF RELIGION AND CHARACTER¹

The desire to analyze, to understand, and to control the character training process is growing. Teachers, ministers, club leaders, Association secretaries, and parents are asking themselves what traits they ought to attempt to develop and how the work can best be done. They have become healthfully skeptical of old methods. They are no longer willing to accept evangelistic methods of forming character, or the memorization of rules of conduct, or the simple presentation of biblical material. At the same time, as uniform customs break down and children and adults face increasingly complex problems, they feel acutely conscious of the need for developing sturdy and independent personalities to avoid later maladjustments. Re-

ligious experiences on the one hand and character formation on the other have become subjects for research.

One indication of the new, objective attitude toward religious experiences is the formation of a permanent section on religion in the American Sociological Society, which holds an annual meeting for the discussion of research work. Another indication is the interest in the last day of the 1927 Convention of The Religious Education Association, when the attendance was twice that expected for the reports of research work in progress in religion and character and for the discussion of techniques of research. The Religious Education Association, which has from its inception encouraged an objective attitude toward religious education, has recently organized a Research Committee whose duty it is to stimulate research and sponsor certain studies. The members of this Committee are: A. E. Holt, chairman; Herman Adler, J. M. Artman, Lotus D. Coffman, Ellsworth Faris, Galen Fisher, Hugh Hartshorne, Walter Dill Scott, Ruth Shonle, E. D. Starbuck, Goodwin B. Watson.

In order to discover what research work is being carried on in character and religious education, requests were sent late in 1926 to the larger schools and departments of religion in universities and to certain other institutions, asking for a list of research work in process or completed within the past three years by members of the faculty or candidates for the doctorate. While this list, which is appended hereto, is not complete, except for the institutions named, it is an indication of the trends of interest and probably includes all but a scattered amount of research work.

In addition to studies specifically in the field of religious and character education, there are other types of research work which contribute to the knowledge of character and conduct. As a background are psychological studies, especially in so far as they concern factors

1. Prepared by Ruth Shonle.

which affect personality. A recent trend in psychological research has been the development of character tests. In the last half dozen years several hundred tests have been devised covering personality traits, emotions, temperamental qualities, attitudes and prejudices, and ethical ideas and judgments.¹ The value of many of these tests is still problematical, but they represent an effort to study character objectively.

Experiments in educational processes form another bulwark to character education.

Dealing more specifically with character formation are the institutions which study delinquent and problem children, such as the Institute for Juvenile Research of Chicago, the Judge Baker Foundation of Boston, and the Joint Committee for the Prevention of Delinquency of New York City. These institutions study children in whom a type of personality has not been developed adequate to the problems the children have to face. They deal with children with whom teachers, parents, and Sunday school teachers have failed.

A recent and growing interest is in the study of little children and a number of research stations have been established, several within the past two years, in which little children are studied over long periods of time. Yale, Vassar, Columbia, and the Universities of Iowa and Minnesota maintain such institutions. Normal children are studied here and specific experiments are undertaken to determine how habits are formed, how attitudes develop, how temperamental traits affect conduct, and the like.

The list of studies² which follows cov-

ers several types of research work. The theological seminaries are concerned for the most part with the teaching of religion as a means of character formation. In these studies, the chief interest centers around problems of the curriculum of religious education, although there are also historical studies and studies in various types of psychological problems. Two organizations, the Research Station in Character Education at the University of Iowa and the Character Education Inquiry at Columbia University, are concentrating attention on personality factors and character traits. Social and community problems and social surveys are the chief concern of the Institute for Social and Religious Research and the research department of the Federal Council of Churches. While these latter studies may not seem at first glance to be related to religious education, it should be recalled that character is only half of a life, the other half being social conduct and relationships and that character or personality and social relationships bear a close relationship to each other and carry reciprocal influence. Both the Y. M. C. A. and the Y. W. C. A. have begun to study their own methods and results objectively.

UNIVERSITIES AND SEMINARIES

The Chicago Theological Seminary

*BOISEN, A. T., Personality Changes and Upheavals Arising Out of a Sense of Personal Failure. *American Journal of Psychiatry*, April, 1926.

*BOISEN, A. T., Religious Formulations in Personality Disorders. (1)

*HOLT, A. E., Religion as a Contributing Factor in Social Pathology. (1)

*HUTCHINSON, CARL, Study of the Modification of Attitudes Among Migratory Workers Through Religious Forces. (1)

*Indicates faculty members. Unstarred titles are doctors' theses or special studies.

(1) Study still in process.

(2) Study completed but unpublished.

1. See Mark A. May and Hugh Hartshorne, Personality and Character Tests, *The Psychological Bulletin*, July, 1926, p. 395; Goodwin B. Watson, Character Tests of 1926, *The Vocational Guidance Magazine*, April, 1927, p. 1.

2. The lists sent in by the institutions were revised somewhat by the staff of The Religious Education Association in order to eliminate titles which did not seem to be based on research work, those which did not pertain to religious education, and investigations in rather remote fields, as missionary work, ethnological studies, surveys of foreign fields, etc.

- *HUTCHINSON, CARL, et al., Study of the Dairy District Near Chicago. (1)

The University of Chicago

- AUBREY, E. E., An Experiment in College Religious Education. (2)
- *BOWER, W. C., The Curriculum of Religious Education. Scribners, 1925.
- *CHAVE, E. J., The Junior. University of Chicago Press, 1925.
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- NEUBERG, M. J., An Experiment with a Life-Situation Course. (2)
- PORTER, ELIOT, Student Opinion on War. (2)
- POWELL, CLARA E., The Psychology of Ethical Standards of Youth. (2)
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Columbia University — Teachers College

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- *HARTSHORNE, HUGH and *MAY, MARK A., Testing the Knowledge of Right and Wrong. *Religious Education*, February, April, August, October, December, 1926, May, 1927.

- JACKSON, C. J., Recent Changes in the Relation of State Schools to Religion. (1)

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- *MAY, MARK A., The Present Status of the Will-Temperament Tests. *Journal of Applied Psychology*, March, 1925.

- *MAY, MARK A., and *HARTSHORNE, HUGH, First Steps Towards a Scale for Measuring Attitudes. *Journal of Educational Psychology*, March, 1926.

- *MAY, MARK A., and *HARTSHORNE, HUGH, Objective Methods of Measuring Character. *Pedagogical Seminary*, March, 1925.

- *MAY, MARK A., and HARTSHORNE, HUGH, Personality and Character Tests. *Psychological Bulletin*, July, 1926.
- PENCE, O. E., A Study of Selection and Training Practice in Association Secretaryship. (1)
- URICE, JAY A., A Study of Committee Procedure in the Y. M. C. A. (1)
- WATSON, G. B., Measurement of Fair-Mindedness. Teachers College, Columbia University, 1925.
- WELSH, E. B., The Sermon as an Instrument of Education. (1)
- CLASS OF GRADUATE STUDENTS, The Teaching of Religious Education in Undergraduate Colleges. (1)
- Hartford Seminary Foundation—Hartford School of Religious Education*
- BARR, A. T., The Lord's Prayer and Religious Education. (2)
- BICKNELL, BESSIE T., Religious Education and Health. (1)
- BRUCE, G. M., Luther as an Educator. (1)
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VI.

SUMMARY¹

As one views the facts sent us for the past two years one sees that there is a very evident emphasis on restudy of the task of religious education on the part of all groups.

(1) The Canadian Tuxis and Trailranger and the C. G. I. T. programs have been reconceived and at the present moment there is much experimentation in the effort to develop methods more in keeping with new educational theories. There is likewise an effort to develop loyalties by responsibility to Canada as a unit, to world life, and to the church and local groups. There is also study of symbolism and of education through the use of the emotions with a rethinking of the whole theory of worship.

(2) In the United States, Catholics, Jews and Protestants are subjecting

1. Prepared by J. M. Artman.

themselves to restudy. The Catholics note the indifference on the part of many college students toward religion and are attempting to make religion reasonable in a scientific world. This religion seems to be the religion of the church with the very evident attempt to develop the church as a heritage or social milieu by which the individual controls his life. Religious knowledge seems to be understood as the knowledge of the church and its heritage.

The Jewish group is likewise going through a period of restudy. There is the evident concern for the carrying on of the Jewish cultural heritage as perhaps the key contribution to the oncoming generation. The Jewish approach to religious education therefore is through that knowledge which is essential for the continuance of the Jewish group culture plus other knowledges that make the individual capable of living in an American society. Two aspects of grouping appear here: grouping as a Jew and loyalty to American life. A third aspect is quite prominent, that of idealism for the Hebrew people as a cultural group as seen in the Zionist movement.

The many conferences and gatherings on the part of Protestant groups reveal the very evident attempts to again place the church in the center. There is the conscious recognition that the church has lost its vital force, so far as the thinking of the populace is concerned. This is seen for example in college youths who think the church of today is not a vital institution. The official groups of Protestantism in co-operative councils are rethinking the whole theory of the church, its program, and the curriculum of religious education, and are attempting to develop a Protestant program which supplies all the needs of children and youth. This reveals a tendency against the variety of programs so often found in the average community.

With the co-operative approach of the Protestant group is evidenced at the same

time an enhancing denominational consciousness — Presbyterians for Presbyterians, Disciples for Disciples, Baptists for Baptists. These movements may or may not be in conflict one with another. We can hardly say, however, that the denominational consciousness has to date developed a larger co-operation.

There is in Protestantism a rapidly developing movement for community churches which demand the complete integration of the Protestant forces in the local field. This is evidenced most in the smaller communities where over-churching has devitalized the power of each of the local divisions.

(3) The Y. M. C. A. and Y. W. C. A. have been recasting both theory and practice. There seems to be a definite attempt to drop off the intellectual impartation approach in favor of the developing of experience in actual living. The very widespread use of the discussion method and the experiments in the project approach seem to be attempts in this direction. Oftentimes these attempts seem, however, to have gotten lost in the machinery itself, but widespread study under the name of research and experimentation in picked localities seems to promise discoveries in these lines that may be of worth to all.

In Scouting, both for boys and girls, Camp Fire, and other movements, there is this same almost feverish attempt in the developing of both theory and practice. All of these movements are trying to relate themselves more closely to the church and indeed to make their programs the scheme by which the church does its boys' and girls' work.

(4) In the colleges, universities and seminaries there is likewise evidence of the shift that is general in both theory and method. Colleges no longer disclaim responsibility for character, but have not yet found out what they wish to accomplish or how to do it. There is evidence in the Association of Colleges as well as

on each of the campuses of a very definite searching of hearts in this matter. Universities too are beginning to recognize that science and religion are perhaps not opposites but that an integration necessitates a restudy of both education and religion. Very hopeful signs of great advance in this regard are apparent in many of the universities, sometimes evidenced by work done by the university itself and again by the church

groups that are discovering a new approach to the university problem.

(5) The very evident interest in research and tested thought which was amply demonstrated by the 350 or more people who came to the research program on the final day of the Religious Education Association Convention seems to point to a very decided readiness and even eagerness to develop work on the basis of sound thinking and study.

BOOK REVIEWS

BAGLEY, WILLIAM C., *Determinism in Education* (a series of papers on the relative influence of inherited and acquired traits in determining intelligence, achievement, and character). (*Warwick and York, 1925, 187 pages.*)

Bit by bit believers in dogmas implying a fixed world, little changeable by human purpose and human organization, are being beaten back. The war showed how human institutions could be changed overnight; "unchanging" human nature now seems far different after ten years of destructive criticism of instinct and of experiment with the conditioning of reflexes. The chief determinists left have reared, on the accepted facts of intelligence testing and of Army Alpha, a huge framework of inference supporting limitation of educational opportunity, exclusion of immigration, race inferiority, and "pro-Nordic delusions of grandeur." Now Bagley, in a book amplifying his side of a debate before a congress of educationists, can review their facts, and dismiss those of their inferences not demolished with a cry, "Well, what of it."

The wide discrepancies between sane conclusions of the major scientists in the mental testing movement and some of their less creditable journalistic camp-followers, new statistical arrangements (applicable to innumerable other areas and groups than the states which are compared), and keen argument proving democracy is not bankrupt and foredoomed, that education is still its bulwark, and that progress need not wait ten generations upon eugenics, are the features.

The familiar listing of the states in terms of median intelligence, as shown by Army Alpha, is ingeniously supplemented by four indices for each state: first, of support and quality of education for the decades past (based on Ayres); second, an index of leadership and intelligence (per capita magazine circulation, high grade magazine circulation, birthplace of persons in *Who's Who*, army intelligence scores); third, of morality and respect for

law (birthplace of convicts, frequency of homicides, and percentage of infection with social disease in draft men during war); and, fourth, of economic effectiveness (per capita income and savings bank deposits). By intercorrelation techniques, education rather than inborn differences is indicated as the better explanation of differences from the past, and as the most promising basis of action for the future. The brilliant explanation of apparent inconsistencies in the tables is a most entertaining feature. Recent English research is mobilized to indicate the very large degree to which the tests chiefly used really measure not solely the capacity to absorb further school training, as they purport to do, but rather the results of past school training.

Any friend of democracy who does not believe we are "a nation of morons" must rejoice at this vigorous defense of education as still the cause of progress, of the school as a developer of character and ability rather than just the sifter of inborn and unchangeable differences. The friends of the testing movement may rejoice most, as the really great contribution of the tests is thus vindicated and stripped of some of the confusing mythology that has taken shelter around it.

Jordan Cavan, Rockford College.

BEAVEN, A. W., *The Fine Art of Living Together*. (*Doran, 1927, 176 pages, \$1.50.*)

A book on courtship and marriage. The author shows that: (1) Relationships between young men and women should be happy but at the same time wholesome and pure, for one never knows at the beginning of a friendship whether it will ripen into love or marriage. (2) Friendship and courtship are sacred things which should never be the subject of jokes by adults. (3) While a cure for unhappy home situations is possible, the only true remedy is the prevention of organizing unhappy homes, and to this the church can contribute greatly. (4) The marriage state is one which requires wisdom and self-sacrifice as well as emotional

love. In it great blessings are possible. It is a glorious thing to grow old together in such a way that "in the evening there shall be light." The volume is made more charming through the absence of emphasis upon the physical basis of sex upon which marriage rests. (5) An appendix contains a list of suggested readings and a number of sermon topics on the subject.

L. T. H.

BOBBITT, FRANKLIN, *Curriculum Investigations. Supplementary Educational Monographs, No. 31. (University of Chicago, 1926, 204 pages, \$1.50.)*

This monograph, written by Professor Bobbitt, with the assistance of eleven others, includes eleven chapters on curriculum objectives and four chapters on problems of special school branches. It is the first group which is of interest from the point of view of character development. Here is given the evidence from periodical literature, from newspapers, from the *Encyclopædia Britannica*, from common words of the English language, and from articles published in the *Literary Digest*, of the major fields of human interest and activity. These are the fields, the authors maintain, in which the pupil needs instruction. They are also the fields in which the citizen needs well developed ideals and habits of action—the fields with which the religious educator as well as the public school man needs to deal. In separate chapters are given the duties and traits of a good citizen as held by leaders of current thought; civic and social shortcomings as discovered in leading newspapers and periodicals; qualities of conduct as discovered in essays of a high ethical type; and approved social behavior as set forth in certain books and magazines. Here are given in terms of specific activities as well as in terms of general motives what is probably the best thought of our time about things we should be concerned with and certain character traits and ideals of conduct, which might well serve as objectives toward which curricula makers might work, or at least point the way to more complete and refined studies on an equally objective basis. The methods used in obtaining these objectives are simple, yet valid in showing trends of ethical thought, and suggest ways in which objectives for a religious education curriculum might be obtained in terms of character traits desirable in the world today.

R. S.

BROWN, WILLIAM ADAMS, *The Life of Prayer in a World of Science. (Scribner's, 1927, . . . pages, \$2.25.)*

"This book has been written by one who believes that prayer is the heart of all vital religion; yet in his own experience has often found it hard to pray. It tells the story of the way in which he has found help in his difficulties, and won the assurance that in this world which modern science has so enlarged and transformed, prayer opens the door to communion with the living God whose creative spirit can make the weak strong, the sad happy, the sinful righteous, and the old

young." The author is vividly conscious of the difficulties modern science, psychology and philosophy raise for the Christian who would pray, but he points out with evidence of wide mastery of the materials, specific ways in which modern trends of thought may help one into the vital fellowship of prayer. He discusses prayer as appreciation and taps modern psychology to discover theory and technique. He studies the history of the past and discovers that language reaches out to reality beyond itself, that there are permanent values beyond the symbols. He finds illuminating suggestion in the life, teachings and example of the historic Jesus. History brings to us prayer as a way of enlarging fellowship. In his review of the contributions of philosophy, the author considers prayer as creativity. Prayer discovers to us hidden energies and releases these powers into constructive life activities, and thus enriches personality. Dr. Brown moves one step further by considering prayer as a discipline by which desired character may be attained. Under this head he reviews the Catholic theory and practice of prayer as applicable to Protestants, specific ways in which the church may cultivate the life of prayer and suggestions for individual cultivation of the life of communion with God. Doctor Brown shows a wide reach in his bibliography and specific citations and has produced a volume which will be helpful to all who, having accepted the conclusions of modern life in the reaches of science, philosophy and psychology, find themselves dissatisfied with their religious experience. The volume will be found helpful to pastors and religious educators who are charged with the responsibility of guiding the inner life of youth in its outreach toward Reality.

Herbert F. Evans.

Pacific School of Religion.

BRUERE, MARTHA BENSLEY, *Does Prohibition Work? (Harper, 1927, 329 pages, \$1.50.)*

How has prohibition affected families in settlement neighborhoods? By means of a questionnaire to social workers and follow-up interviews the cities of the United States were surveyed. Answers vary: more poverty, more lawlessness in some neighborhoods; less poverty, more self-respect in others. The summary of the study admits the development of certain institutions—establishments for the illicit manufacture and distribution of liquor; hi-jacking; gang wars. It implies too the general admission of a decrease in chronic alcoholism, of less week-end carousing, of better health, more education, more prosperity, less vice; and on the other hand, of more drinking by young people and by women. All these things are not necessarily caused by prohibition, but they have accompanied it and are part of the picture. Prohibition has worked—to the extent of decreasing or eliminating certain evils; it has not, however, been a general panacea. Like every great change, it has created new problems calling for study and new methods of control.

R. S.

BRUNNER, EDMUND deS., *Village Communities*. (Doran, 1927, 244 pages, \$2.25.)

This is the fifth volume in a series presenting investigations into agricultural village life. In it, the surveyors bring their study to a focus and present, in popular form, their results. The volume is divided into two sections, the first presenting general aspects of all the communities studied, such as economic life, education, health, the church, and village social life. The second part presents village type studies. Therefore, communities representing various types of situations are presented as case studies. There is the old eastern village, the new south type, the poor-soil town, the corn belt community, the dairying, the cooperative type, and then a case study of a village which was founded by legislative fiat, which grew through many vicissitudes, and now has become a quiet, dignified small town.

This book contains few statistics, is written in popular form, descriptive rather than analytical, and places the study upon the level of those who will really profit most from it.

L. T. H.

HALL, N. M., and WOOD, I. F., *The Book of Life*. (John Rudin and Co., Chicago, 1925, 8 volumes, \$37.75 to \$62.75.)

Can the Bible be successfully put into a new form? So many things have been done with the Bible through the years that anything new and at the same time good might seem an impossibility. *The Book of Life*, however, shows that the field was still open for something new.

The Book of Life is a real addition to editions of the Bible. This is because the editors approached the Bible with a really different idea. Where others have made the text of the Bible the chief item, they have given the first place to life and art, and they have done this without in any way discounting the text or in any way minimizing the Bible as language or as literature.

It is a work for the home, a work which will bring the Bible into the family life in a most unusual way because of the degree to which it illustrates the life and literature of the people from whom the Bible came. The illustrations are of two sorts, designed for two distinct and admirable purposes. Art has been used to attract the children of the home through simple art designs which always appeal to childish eyes and minds. Art in its most classic forms also has been selected to ennoble the feeling of every one who opens these volumes.

The editors have been fortunate in the selection of publishers and in the share which the printer's art has had in the work. Every page of the eight volumes is a real contribution, either as art to please the eye of the child, as art to impress the feelings of adults, or as the printed page to be read with feeling and satisfaction. For the Bible text used the editors have selected the stately and familiar authorized version. If they had been considering the Bible merely as history they would probably have selected the revised version.

They chose the older text because of its literary significance, its literary history and its familiarity for everyone. Thus, even in the text, they have made the work one of art and a contribution to the artistic significance of the Bible itself.

Mingled with the artistic significance of the Bible everywhere is a sufficient amount of history to make the work instructive as well as otherwise impressive. There is, for example, a reproduction of the Moabite stone (vol. 3, p. 378) with a good translation of this notable historical record. In volume 5, p. 284-5, there is a translation of the Cantic to the Sun, written by Francis of Assisi, which Francis composed as an outgrowth of his study of the Book of Psalms. The editors of the work have happily selected this as illustrating the marvelous life and literary possibilities of the Bible. With a similar appreciation of Bible history they have included portions of the Apocrypha, such as the books of Maccabees, which at once lend themselves also to the artistic purposes which are everywhere kept in the foreground.

The first five volumes are largely devoted to the Old Testament. The first of these, however, is planned particularly to appeal to children as soon as they are old enough to be introduced to the experience of religious training which they ought to receive. Volume six sketches the life of Jesus, making use of the finest examples of art in bringing before the reader the personality and life of the Master. In volume seven there is a similar sketch of the life and service of Paul. Volume eight combines a variety of elements—art, history, suggestions for teaching the Bible, examples of prayers and other forms of devotion, as well as nearly fifty pages of Biblical dramas and pageants which are now coming to be recognized as of first importance in appreciation of the Bible, in religious education and in all that concerns the wholesome religious development of religious life.

Another feature of the work is the fact that, while the eight volumes together make a complete survey of the Bible as history, as literature, and especially as art, yet each volume is essentially complete in itself. Each of the eight may be taken and used without regard to the others. This is a feature of the books which makes them appeal to libraries, as the ordinary set of books in several volumes cannot appeal. The library is naturally interested in the work also because it may be used through teachers as well as parents in behalf of children in school as well as children in home. Many of the pages appeal directly to children. All of them will naturally attract the children and young people as the older members of the family and teachers in the school introduce the books to those who come under their instruction.

Both the editors and the publishers are to be congratulated on having produced an edition of the Bible which is a distinct contribution to present day needs.

Frank Grant Lewis, Bucknell Library.

JOAD, C. E. M., *Thrasymachus, or, The Future of Morals.* (E. P. Dutton, New York, 1926, 88 pages, \$1.00.)

"Morality is the interest of the stronger." The morality of the many is, therefore, that kind of conduct which promotes the interest of the few who organize moral codes. The successful man is always moral, whatever he does, while the unsuccessful one is never so. "The patriot is the rebel who prevails; the rebel is the patriot who fails." The theory still holds; the common people who, as individuals, are the weaker, combine into the herd, where they become strong, create moral sanctions and laws, and thus prevail. This is the type of morality so largely prevalent—living in accordance with the customs, habits, or ideals of the majority: the strength of popular opinion. For this reason one cannot wear a straw hat in the winter, or last year's coat.

The latter half of the book studies this theory in the field of sex morals. Woman has been controlled by standards of group morality and by economic considerations. Now that she is becoming free economically, the theory asserts, she will demand freedom from group morality and, therefore, will create a newer code of sex morals. On the other hand, older people, who cannot enjoy themselves as they might desire, have insisted that others shall not do so either, thereby creating a social restraint which will hold sex morality tight. It will take another fifty years at least, the author holds, to break down the situation. In the meantime, religion is losing its hold, the marriage tie is becoming weaker, and several other things are happening, so that the future of morality is rather keenly in doubt.

Quite a logical well-reasoned small volume, with whose conclusion and religious point of view, however, most people will take exception. L. T. H.

JOSEY, CHARLES CONANT, *The Psychology of Religion.* (Macmillan, 1927, 362 pages, \$2.50.)

A very simple text book which covers the field of the psychology of religion. It is prepared especially for college students and for laymen, rather than for scholars. After introductory chapters, in which the nature of psychological principles and the nature of religion are presented, the author, in three chapters, shows the development of religion and society and then, in considerably more than half of his book, presents the development of religion in the individual.

In his thought, religion is essentially a mechanistic means of conduct control, based upon socially approved thought patterns and liturgical forms. Through religion, as social pressure, the individual is formed and, therefore, conforms. A reader feels only a partial emphasis upon the newer interpretation of religion as life itself rather than a control of life.

The goal of religious development, the au-

thor points out, is "a certain unity of consciousness and a certain type of organization of personality." The author is happy in a constant emphasis that the goal can be obtained just as wisely, probably more certainly, through processes of educational guidance, rather than through the older type of emotional evangelism.

This is one of the simplest and most easily read books on the subject; thoroughly suitable for the college freshman year. Bibliographical references, it may be noted, are principally to the older books in the field. L. T. H.

KIRKPATRICK, J. E., *The American College and Its Rulers.* (New Republic, 1926, 304 pages, \$1.00.)

From a college which aspires to be progressive in various ways comes a challenge to democracy in education. There are many types of American college. In the vast majority, however, there has come to be a board of trustees, successful business laymen, not professional educators in any sense, who have employed a "captain" of erudition to direct the college, very much as the factory executive would be appointed.

This "captain" employs teachers and governs the institution. He is responsible for raising money. The college has become a "one-man" institution.

Significant experiments have been tried, and many tendencies point to others which are to follow, in which this condition will be modified. Student awakenings and strikes, faculty struggles for opportunities to participate, foundations such as Commonwealth College in Arkansas, are appearing. These things show significant trends.

The author pleads for a college in which there shall be a democracy of learning—where students and faculty will sit with the trustees in a democratically conceived and governed institution, where the president, if there be one, will be representative of the faculty and students, as well as trustees. The book bristles with illustrative facts. It stimulates thought from the first word to the last. L. T. H.

SOPER, EDMUND D., *What May I Believe?* (Abingdon, 1927, 282 pages, \$1.50.)

A college text book in the Abingdon Religious Education Series. It is one of the clearest and most wholesome books upon modern religious problems for college students that the reviewer has ever seen. It satisfies the facts and outlooks of modern science, and at the same time holds fast to the supreme religious values as revealed in the experience of men and in the Bible. Such problems are treated, for instance, as the nature of God, the creation of the world, is Jesus a real man? how much more than a man was Jesus? why do men pray? what becomes of a man when he dies? L. T. H.

SQUIRES, WALTER ALBION, *The Pedagogy of Jesus in the Twilight of Today.* (Doran, 1927, 296 pages, \$2.00.)

Dr. Squires' book is not over lengthy. The title gives us pertinent insight into his motive:

In this age we deem our thinking superior in thought and understanding. Some consider it a purely physical matter which can be wholly explained on psychological and material grounds. In doing this, we are treading on perilous premises. "The term 'twilight' is non-committal. There is a twilight of the dawn and there is a twilight of the dusk."

The author states his position clearly, in language not overcrowded with pedagogical, philosophical or scientific terms. He forcefully shows that positive changes in religious education are clearly evident, but they must not be obtained through obliterating the rich inheritance of the past, "robbing the Scriptures of elements which our forefathers laid down their lives to preserve." Why do we call Jesus Lord and fail to do the things he has told us to do?

That portion of the book presenting "philosophical and psychological theories of religious education in their relation to the pedagogy of Jesus" is interesting. The reader needs to consider carefully whether, in his effort to make his case, the author is not unduly severe on other points of view. He asks: "Must we interpret conduct in terms of nerve structures and nerve reactions only, or is conduct dependent upon purposive choices?" "Are we to eliminate all thought of human responsibility and thus shatter faith in a personal God, or are we to hold to a purposive interpretation of conduct which makes belief in moral responsibility inevitable?" "Is the all important element in conduct the overt act or the motives which lie back of it?" "Was Jesus influenced by Personal Annoyances and Personal Satisfaction?" "Can you conceive of Jesus making choices for his own enjoyment and personal comfort?" "Are ultimate sources of altruistic ideals found in social relationships or in mystical religious experience?"

The merits and demerits of the curriculum centered program, the pupil centered program, the life centered program are seriously

weighed. "True Christian teachers must not be bound by that which is immediately practical, but they must take a long look ahead and think of their pupils as they will be, not merely as they are." The Christ centered program put forth by Dr. Squires in closing this volume seems to emphasize what church schools will find most fruitful of permanent Christian growth. To him, "Communion with our Lord is the goal of Christian education, mystical, yes, but attainable when we place Him in the center of the educative process."

Walter R. Mee, Chicago Church Federation.

VAN KIRK, WALTER W., *Youth and Christianity.* (Doran, 1927, 267 pages, \$2.00.)

A plea for Christian unity which is more than a plea for church unity. The author's point of view is that young people do not want to be divided into denominational camps that make for very partial satisfying of vital social and religious needs. Young people want to work together and are going to do so. They do not want emotional revivalism, such as Buchmanism, to win them, one by one, as highly separate individuals, to a program of emotional religious content in their respective churches, but do want a program of intelligent social cooperation that will help the church as a unified group to attack such problems as, for instance, the unification of public education through inclusion of religious elements, the development of spirit among the nations and races which will serve as a stimulus to harmony of effort and world peace.

Various efforts have been made and various organizations formed to accomplish this result, notably such groups as The International Council of Religious Education and the Federal Council of Churches.

Throughout the book, the author shows that this movement is one of youth, following the "young man," Jesus, who was not old enough in his early thirties to be restrained by "the things that cannot be done." L. T. H.

BOOK NOTES

ADDISON, JAMES THAYER, *Our Father's Business.* (Doran, 1927, 73 pages, \$1.00.)

A small volume of daily readings, one for each day during Lent, prepared by an Episcopal clergyman. L. T. H.

ARMSTRONG, ROBERT C., *Buddhism and Buddhists in Japan.* (Macmillan, 1927, 139 pages, \$1.25.)

A sympathetic presentation of Buddhism in Japan, prepared with the thought that missionaries in training for service in that country will do better work if they understand sympathetically the religion of those whom they seek to convert. L. T. H.

BAILEY, JOHN W., *Christianity a Way of Life and Belief.* (Judson, 1927, 130 pages.)

The thoughtful presentation of Christian doctrine, based very largely upon the authority of scripture. Jesus is the central fact of Christianity and its supreme authority. Therefore, what he taught and did should be the norm for those who follow after him. The author presents an outline of Jesus as Christianity's head, revealing him as a teacher and then analyzing the principal emphasis of his teaching. While the individual applications of religion are not neglected, the burden of the book is definitely social Christianity. A Christian cannot live his life alone. L. T. H.

BENTON, HARRY, *Rural Sermons.* (Eugene Bible University, 1926, 288 pages.)

Eighteen very interesting and instructive sermons prepared for and preached to a country church. The theology of the sermons is fundamentalist and the illustrations are developed in such a way as to appeal to rural readers. The book has a "marching along" style which makes it quite positive and interesting.

L. T. H.

BRUNNER, EDMUND DeS., HUGHES, GWENDOLYN S. and PATTEN, MARJORIE, *American Agricultural Villages.* (Doran, 1927, 326 pages, \$3.50 net.)

For this third volume of the series of studies of American agricultural villages under preparation by the Institute of Social and Religious Research, 140 agricultural villages were studied by field workers. With the same careful detail and multiplicity of statistical tables of the previous books of the series, this study sets forth in comparative fashion information concerning the economic, educational, church, health and civic conditions of these sample villages. The statistical nature of the study necessarily confines it in the main to facts of organization and structure. There is included, however, brief discussions of land values, and of economic relations of village and adjacent rural neighborhoods. The series is bringing together in concrete and usable form a mass of material concerning the framework or structural aspects of village life not available in any other publications.

R. S.

CONDÉ, BERTHA, *The Human Element in the Making of a Christian.* (Scribner's, 1917 and 1926, 157 pages, \$1.25.)

A very carefully developed volume on the means by which one person may lead another into more intimate contact with God. Personal work is the only means by which one life may touch another. In this book the prerequisites of such work are outlined and in a very simple way the laws which govern such development and which make possible personal development are outlined. In applying these laws to particular situations the author has selected several problem types; the nominal Christian, those with intellectual difficulties, those who face problems of sin or of conduct. She shows how, in general, these may be reached with the message. A very interesting chapter follows on the way to help children to develop in the religious life. A bibliography contains principally the older books, but a fine list, few of which have been supplanted in the ten years since the author prepared the manuscript.

L. T. H.

COOLEY, EDWIN J., *Probation and Delinquency.* (Catholic Charities of the Archdiocese of New York, 1927, 544 pages, \$3.00.)

This book, written by the chief probation officer of the Court of General Sessions, New York City, gives in detail the plan of administration and also methods of studying, diagnos-

ing, and treating criminals. A number of case histories are included which show the many factors entering into delinquent conduct and the long, slow process of readjustment to normal living. The book contains no new theories or methods but is valuable in that it adds to the small and valuable collection of concrete cases and also shows the possibility of adjustment of delinquents through probation work.

R. S.

COOLIDGE, CALVIN, *Foundations of the Republic.* (Scribner's, 1926, 463 pages, \$2.50.)

Addresses delivered by the president since his inauguration. They cover a wide range, from a happy speech on good sportsmanship, through the attitudes of good citizenship, to addresses on education and on religion. As the title indicates, the volume is felt to deal with those aspects of our national life which are fundamental.

L. T. H.

DAVIES, J. W. FREDERICK, *Out of Doors with Youth.* (University of Chicago Press, 1927, 172 pages, \$1.50.)

The author has placed everyone interested in the development of non-commercial summer camps under deep obligations to him. The book is the result of twenty years of camping experience in which character education was a conscious goal. The little volume is intensely practical and covers a wide range of camping problems, such as, site, equipment, camp organization, daily program, work, sleep, rest, food, trips, hikes, games, camp inspection. While frankly not a philosophy of camping, the book throughout is an illuminating exposition of the "shared life," and discusses such topics as the camp fire and vespers as constructive, socializing experiences. Doctor Davies' little book will be found of unique value to all who are seeking to capitalize summer leisure for character building of older boys and girls. The book is unreservedly commended.

Herbert F. Evans.

Pacific School of Religion.

DRURY, SAMUEL S., *Fathers and Sons.* (Doran, 1927, 158 pages, \$1.50 net.)

A small volume of mighty good and readable advice written by a father of sons for other fathers. While the author does not say so, the core of his urge, the text of his sermon, is in the words of Pestalozzi, "Come, let us live with our children."

L. T. H.

ELLINGWOOD, ALBERT R. and COOMBS, WHITNEY, *The Government and Labor.* (Shaw, 1926, 639 pages.)

This is a text book for college classes concerning labor law, with original documents, court decisions, etc. The present status of the following problems is given: labor contract, protection of the laborer against competition, the labor union, labor conflicts, safety and health, hours of labor, wages, unemployment, workmen's compensation, and social insurance.

R. S.

FREEMAN, FRANK N., *Mental Tests*. (Houghton Mifflin, 1926, 503 pages.)

This book, concerned chiefly with intelligence tests, has value for the religious educator who is interested in the psychology of character formation. This book is a careful study of what has been done with tests, and of what is known of intelligence. It is intended for class use and gives, for the most part in non-technical language, a historical summary of testing, a survey of types of tests, and discussions on the construction and analysis of tests. There are chapters on the analysis of intelligence, the use of tests in vocational guidance, and the relation of intelligence to delinquency. The chapter on "Tests of Personality Traits" seems inadequate in view of the many tests which have been published during the past few years.

R. S.

GOODSPEED, THOMAS WAKEFIELD, Ernest DeWitt Burton. (University of Chicago, 1926, 93 pages, \$3.00.)

A magnificently prepared biography of a great man. Dr. Goodspeed traces the Burton family from its earliest known ancestry down to the figure of the late president of the University of Chicago and then in masterful, sympathetic lines he shows the growth of the boy Ernest into the man, the scholar, and the capable executive. Two lines of thought run throughout the volume: the fine Christian qualities of Dr. Burton; and his successful carrying through of significant and worth while tasks.

L. T. H.

GOSSIP, ARTHUR JOHN, *The Galilean Accent*. (Scribner's, 1926, 294 pages, \$2.50.)

A book of sermons in which various aspects of the Christian life are depicted. The volume receives its title from that of the first sermon. His Galilean accent betrayed Peter. He could not hide it; it showed through every time. If one is a real follower of Jesus it can not be hid. This theme runs through each sermon in the book.

L. T. H.

HICKS, GRANVILLE, *Eight Ways of Looking at Christianity*. (Macmillan, 1926, 141 pages, \$1.50.)

A volume which, as the title indicates, presents eight different ways of looking at Christianity. The author summarizes in this volume many books which present many opinions. He gives those of a Catholic, a fundamentalist, a modernist, a Unitarian, a religious scientist, an agnostic scientist, an English instructor and an artist. Written in the form of conversation among these eight representatives, conversations heard during a two day conference, the book presents illuminatingly their different views on many vital Christian problems. It comes out at the last with a feeling that harmony is impossible but that growth is taking place and that the speakers represent decidedly virile groups.

L. T. H.

KERR, ALVA M., *Thinking Through*. (Doran, 1926, 125 pages, \$1.25.)

The author assumes that scientists are sincere even though they do say pretty severe things about the lack of intellectual capacity and integrity on the part of those who accept scriptural authority, rather than the assured results of scientific investigation. He assumes that fundamentalists, too, are sincere in spite of the fact that some of them accuse scientists of nasty things. He pleads for a more sympathetic spirit which will permit the two groups to sit together in counsel. He feels that if both sides will be loyal to Jesus and humble in spirit their troubles will soon pass away.

L. T. H.

KIEK, EDWARD S., *The Modern Religious Situation*. (T. & T. Clark, 1926, 216 pages, \$1.75.)

The author shows that he has thought through to his own satisfaction difficulties in modern religion which perplex men. He accepts higher criticism and modern science for their full worth, and sees that they shed greater light upon the realities of the Christian religion and give broader areas for religious interpretation to embrace. Therefore, his analysis of modern religious difficulties, of prayer, of the fatherhood of God, about the virgin birth, the future life, the church . . . give quite illuminating interpretations of these problems.

L. T. H.

LAMOREAUX, ANTOINETTE A., *The Pupils in the Church School*. (Judson, 1927, 138 pages.)

A study of the Sunday school child prepared for the Teacher Training Course of the Northern Baptists. The study is outlined along conventional psychological lines with immediate applications to the field of character and religious values. The presentation is lucid and well organized, making the volume well suited to elementary teacher training courses.

L. T. H.

LAPORTE, WILLIAM R., *Recreational Leadership of Boys*. (Methodist, 1927, 137 pages, 75 cents.)

While the author recognizes that home should provide intimate contacts between parents and children on the plane of recreation, he also feels that the Christian church can become a prime factor in healthful and sane recreation. Therefore this program for boys in the church. He has shown that practically all wholesome recreational activities can be stimulated and guided under the direction of the church in a practical program. He has shown how this program can be organized and administered and has described the elements it should contain. The final chapter on the discovering and training of potential leaders is especially to the point. Most of the chapters close with suggestions of books for further reading. The only real criticism of the book is that these references are so general as to give little immediate guidance.

L. T. H.

LEVISON, N., *The Parables: Their Background and Local Setting.* (T. & T. Clark, 1926, 253 pages, \$2.50.)

A Jew reared in Palestine and thoroughly familiar with the kind of life Jesus lived, and who thoroughly understands and appreciates the oriental background of the gospel language forms, has written a book interpreting the parables of Jesus. The author is now a Christian minister and, therefore, writes appreciatively. He makes the parables stand out in vital meaning, eliminating much of the difficulty and mystery which has veiled them from western minds. L. T. H.

LOGAN, KATHRINE R., *Your Thoughts and You.* (Doran, 1927, 188 pages, \$1.30.)

A volume of choice quotations from prose and poetry arranged in four chapters, with unifying paragraphs by the compiler and suggestions for use. Chapters one, two, and three are essays upon daily thoughts, the inner furnishings of our mind, the value of an ordered life which is so planned that it grows richer day by day. Chapter four contains 52 sections, one for each week of the year, each section containing three or four brief gems to be memorized during the week. The fifth chapter consists of blank pages upon which the possessor of the volume is to record his own choice thoughts and those expressed by his friends. Altogether this is a remarkable and well prepared book for spiritual encouragement. L. T. H.

MARGOLD, CHARLES W., *Sex Freedom and Social Control.* (University of Chicago Press, 1926, 143 pages, \$2.00.)

This book is frankly an attempt to establish the invalidity of the contention of Havelock Ellis and others that sexual conduct is an individual matter and hence justifies individual experimentation and disregard of traditional morality. By the use of comparative material from primitive groups, the author shows that in all groups the individual is controlled by the customs and moral codes of the group. Even customs which seem to be unrestricted according to our standards are regulated and controlled. The conclusion is that sexual conduct always has been controlled by group customs rather than by individual impulses and that to permit free experimentation, especially on the part of the young, would mean disaster and confusion. Change must come through slow changes in social codes rather than through radical changes by individuals. R. S.

MCCONNELL, FRANCIS JOHN, *The Christlike God.* (Abingdon, 1927, 275 pages, \$1.75.)

A series of chapters—one almost calls them essays—on attributes of God: the Divine personality, unity, unchangeableness . . . the Divine creator, king, father, co-worker, friend. The Bishop writes as an earnest Christian, of course, and interprets these attributes of God in such terms that one appreciates more keenly, more religiously, the meaning of God. A

splendid book for those who need to clarify their thinking on the core and meaning of religion as related to a Heavenly Father who is at the same time all perfect in every attribute.

L. T. H.

MCINTIRE, ADELE T., *Outline Studies in New Testament History.* (Abingdon, 1927, 208 pages, \$1.50.)

A series of outlines for those who teach New Testament to students of high school age. Like the author's previous volume on the Old Testament, this outline offers very firm ground for developing in adolescents those spiritual values which will lead to faithfulness later on, and which will prepare them with a more adequate knowledge of the scriptures for effective adult service in the church.

L. T. H.

MILLER, FRANCIS TREVELYAN, *World's Strange Religions.* (The Thompson Barlow Co., New York, 1927.)

A set of six small leatherette pocket sized volumes which present in popular form the story of the world's religions. The titles of the different volumes are: *Savage Gods of Savage Men*; *Pagan Gods of Pagan Nations* (Babylonia, Assyria and Egypt); *Dead Gods of Dead Civilization* (Greece and Rome); *Gods of the Orient* (Hinduism, Buddhism, Zoroastrianism); *God of the Moslem World* (Islam); *Gods of the Yellow Races* (Confucianism, Taoism, Shintoism and Bushido).

The scholar and specialist in the field of religions will find many things lacking in the books, and other statements and conclusions with which he will be unable to agree. He will feel at many points that full justice has not been done to the religion under consideration, due either to failure on the part of the author himself to understand it fully, or possibly to the necessary brevity of the discussion. There are, as might be supposed, practically no foot notes or citations of source materials. However, on the whole, "the average man" for whom it was designedly written, will find much of interest in these little books, and will be able to get, if not a wholly satisfying or complete view of the world's religions, at least a suggestive introduction to them which may lead him to further investigation in some more adequate, scholarly history of religions of which, fortunately, there are a goodly number.

C. S. Braden, *Northwestern University.*

MILLS, EDWARD LAIRD, *The Advancing Church.* (Methodist, 1926, 220 pages, \$0.75.)

A study in home missions prepared for use especially in Methodist churches, showing progress that is being made in fields throughout the United States. A soberly written and very useful book. L. T. H.

MOORE, ANNE CARROLL, *Crossroads to Childhood.* (Doran, 1926, 292 pages, \$2.00.)

A book about books for children in the teens. After several good chapters on books in general

for children, and on children who read books, the author reviews, briefly, several hundred volumes. An exceedingly suggestive book for those responsible for guiding children's reading.
L. T. H.

MOULTON, W. FIDDIAN, Richard Green Moulton. (Macmillan, 1926, 148 pages.)

A biography of the author of the *Modern Reader's Bible* who died in 1924. L. T. H.
PEARCE, ABIGAIL, The Scriptures in the Making. (Macmillan, 1927, 205 pages, \$2.00.)

A very simple introduction to the subject, showing how the Bible manuscripts were originally prepared, the vicissitudes through which they passed in the ages, and how the Bible received its present form. The volume presents the results of scientific investigations and is thoroughly modern in its outlook. Very readable, and very much worth while for later adolescents and adults.
L. T. H.

PIERCE, LORNE, In Conference With the Best Minds. (Cokesbury, 1927, 272 pages, \$1.75.)

Thirty-one essays published in magazine form during several years on the art of reading and digesting good books, and the art of preaching. Brought together in a volume, these essays contain much good advice for the minister.
L. T. H.

Proceedings of the Fourteenth Regular Meeting of the National Association of Deans of Women, Department of Superintendence of the National Education Association. (Published by the Association, 1927, 280 pages.)

This report of the 1927 Dallas meeting includes addresses and discussions which cover the wide range of duties of deans of women in high schools, colleges and universities. The efficient organization of office and time, questions of housing, health programs, girls' athletics, personnel work with girls, the place of marriage, the youth movement, are but a few of the topics discussed. The report indicates the present trend away from disciplinary measures as the chief function of the dean toward understanding of conflicts and misconduct in terms of personality difficulties.

R. S.

RACE, MARTHA, Missionary Marionette Plays. (Pilgrim, 1927, 65 pages, \$1.00.)

A very small volume containing several happy missionary plays.

L. T. H.

REID, WILLIAM WATKINS, Tales From Moslem Lands. (Friendship, 1926, 87 pages, \$0.65.)

A number of stories reflecting the life of Moslems and how Christian missionaries work among them.
L. T. H.

REUTER, EDWARD BYRON, The American Race Problem. A Study of the Negro. (Crowell, 1927, 448 pages, \$2.75 net.)

This book is not so much a study of the Negroes as a problem in American life as it is a compilation of information, historical and

contemporary, regarding the status of the Negro biologically, culturally, economically, educationally, as a citizen, as a criminal, as a professional man. The material shows careful study, sane judgment, and lack of prejudice on the part of the author, who approaches the matter from a background of sociological training and previous study of the Negro in America. In the last two chapters the Negro as a member of a race conscious group is viewed in the light of the future effect on American life of having a unified racial group carrying on its own culture, isolated but not separate from the general cultural stream. Dr. Reuter does not offer any ready-made solutions. The book affords a background against which the thoughtful reader may project his own solution.
R. S.

RHODES, BERTHA, M., A Church Vacation School Guide. (University of Chicago, 1927, 73 pages, 75 cents.)

A very brief and practical guide to vacation church school work. The author gives thirty pages of very compact directions and advice about various aspects of the school and then offers two possible five weeks' courses—one which deals with the child himself, his needs and opportunities; the other which deals with things a child ought to know and to do.

L. T. H.

ROBINSON, THEODORE H., An Outline Introduction to the History of Religions. (Oxford University, 1926, 244 pages.)

As might be expected from the title of a book which pretends to be only an "outline" of an "introduction," the treatment in this volume is brief, and, of course, by no means all religions are discussed. Perhaps the chief merit of Dr. Robinson's work is that it offers in such brief compass a view of at least the most important types of religion. Instead of separate formal presentation of the various faiths, the author discusses Proto-Religion, Animism, Polytheism, Philosophy and Religion, Philosophical Religions, and Monotheism, illustrating each type from among the world's historical or living religions, and closes with a separate chapter each on Islam and Christianity. A grave defect in a book of this sort is its lack of an index, or a sufficiently detailed table of contents to enable the reader who may not be schooled in the field to find where the author classifies the various religions. Its availability as a book of reference is thus seriously affected.

C. S. Braden, Northwestern University.

ROSS, G. A. JOHNSTON, Christian Worship and Its Future. (Abingdon, 1927, 110 pages, \$1.00.)

A practical study of the nature of adult collective worship, its present status and its probable future. In its future development the author feels there will be an increased emphasis on symbolism and liturgy, with a corresponding minimizing of other elements. A sense of reality in worship will be developed

which will be super-national and super-denominational in its reach. L. T. H.

RYAN, JOHN R. AND MILLAR, MOOREHOUSE, F. X., S. J., *The State and the Church.* (Macmillan, 1924, 331 pages, \$2.25.)

An authoritative statement of the Roman Catholic position towards the state, based upon the assumption that "there is no power but from God." Therefore the nature of the state is moral. In eighteen chapters this theory is explained, including, in addition to several historical chapters, discussions of the functions and purpose of the state, the rights and duties of citizens, moral obligations of civil law, and the proper basis for national and international relations. The authors and editors enjoyed the co-operation of several distinguished Catholic statesmen, and quote freely from the highest Catholic authority in setting forth their positions. L. T. H.

SLATER, J. R. P., *Modernist Fundamentalism.* (Doran, 1926, 114 pages, \$1.25 net.)

A sincerely religious appeal to fundamentalists to abandon the mechanistic interpretation of the scriptures which will permit a clear and scientific approach on their part; and an appeal to modernists to accept the spiritual truths of the scriptures, especially the fact that God has revealed himself supremely in Jesus, and in that way become more christianly religious. And the author makes a pretty good case for his appeal. L. T. H.

SLEDD, ANDREW, *St. Mark's Life of Jesus.* (Cokesbury, 1927, 210 pages, \$1.00.)

A very sympathetic presentation of the life of Jesus, prepared for the Leadership Training Series of the Southern Methodist Church. L. T. H.

SMITH, HENRY PRESERVED, *The Heretic's Defense.* (Scribner's, 1926, 130 pages, \$1.50.)

The autobiography of a famous Old Testament scholar, prepared with special reference to his trial for heresy and expulsion from Lane Theological Seminary in 1893. The volume adds to the literature on Presbyterian church history in the United States. L. T. H.

TURNER, TELL A., *Causes of War.* (Marshall Jones, 1927, 228 pages.)

A great book in its analyses of situations and their causes, but not so conclusive in its prophecy of the future.

The author analyzes the last sixty wars and shows their horror, their destructiveness, their causes and results. In a surprising number of cases the causes were personal ambition and results desired by the aggressor were not attained. In his analysis of history, the author is accurate and his book is splendid.

He is confident, for the future, that the determination of people to avoid war will avoid it. He is certain that the world is determined to avoid it. He believes that this determination, together with the international machinery

now set up, will prevent wars. We hope that he is correct but fear that in his zeal to make a case, the author has overlooked certain danger signs of the times, such as Mussolini, Russia, Great Britain in India. Many of us fear that not "all the world" desires freedom from war.

WESTON, SIDNEY A., *Jesus and the Problems of Life.* (Pilgrim, 1926, 117 pages, 65 cents.)

A study course for young people based on the life of Jesus closely related in application to problems which young people face. For instance, how choose a life work, how meet temptations, why pray, is faith in God practical? L. T. H.

WESTON, SIDNEY A., *Jesus' Teachings.* (Pilgrim, 1927, 127 pages, \$0.65.)

A discussion course for young people on the moral problems of life. One is not a Christian unless he faces squarely the demands Jesus makes upon his followers. These the author has developed in the practical experience of leading a group. Among the thirteen problems considered are the place of pleasure in life, prohibition, race attitudes, business success. . . . A very simple but well prepared and interesting course. L. T. H.

WHIPPLE, LEON, *The Story of Civil Liberty in the United States.* (Vanguard Press, Inc., New York, 1927, 329 pages, 50 cents.)

The point of view of the author, which he sustains by many references to actual occurrences, is that civil liberty in the United States is rapidly vanishing—that only those who conform may be said to have liberty (!), and that those who struggle for their rights are finding an economic and political machine which makes true liberty impossible. The author's purpose is to influence his readers to demand civil liberties for all. L. T. H.

WHITTEN, MARY STREET AND HOPE, *Pastimes for Sick Children.* (Appleton, 1926, 93 pages, \$1.25.)

As the title indicates, this is a book of things for children to do. Most of the suggestions are constructive rather than mere stop-gaps, and teach children through sense and action things they should know. The instructions for each pastime are very brief and easily followed. L. T. H.

WINCHESTER, BENJAMIN, S., editor, *The Handbook of the Churches, A Survey of the Churches in Action.* (J. E. Stohlmann, 129 Park Row, N. Y. C., published for the Federal Council of Churches, 456 pages.)

This book, which continues the Year Book of the Churches, contains a survey of recent significant religious events, four directories, a section on religious statistics, and a bibliography, chiefly of publications of the Federal Council. The directories are for religious bodies, the Federal Council and various affili-

ated bodies, national and international service agencies, and chaplains in the army and navy.

Of most interest is the first section, on significant religious events. In some eighty pages of fine print are given the chief facts concerning the movement for community churches, various forms of consolidation of denominational agencies, interdenominational co-operation, the many conferences on religious and social questions, and the work of the church in international relations. The Roman Catholic Church and Judaism have each a report written by their own representatives. The report shows significant movements toward union and co-operation, as in the establishment of the United Church in Canada, and a growing concern on the part of churchmen for industrial, racial and other questions concerning social relations and social ethics.

R. S.

WOELFKIN, CORNELIUS, *Expanding Horizons.* (Cokesbury, 1927, 270 pages, \$1.50.)

The Cole lectures at Vanderbilt University for 1926. The author presents religion in modern concept and shows that, although we have outgrown many forms, their values still persist. The need, which finds persistent emphasis in the volume, is for an ability to grasp these spiritual values, now that the theological formulas in which they were expressed and so easily understood have been broken. For instance, the concept of hell has given way.

while the motives of fear, love, and retribution still persist. Our difficult problem is to utilize these motives without the positive concept to serve as basis.

L. T. H.

WORLD CONFERENCE ON FAITH AND ORDER, *Can the Churches Unite?* (Century, 1927, 230 pages, \$1.25.)

In preparation for the Lausanne Conference, which will be held in August this year, a number of representatives of Christian faiths have been requested to set forth the positions of their respective groups on the problem of church union. This volume contains these statements.

It is an illuminating comment upon church history. The historical denominational positions are clearly defined. Presbyterian, Methodist, and Congregationalist speakers urge the matter with the greatest zeal, apparently believing that the basis for organic church union can easily be found. Roman Catholic and Southern Baptist representatives say that their constituencies desire union, but indicate as the only possible basis the acceptance of the historical positions for which these two groups contend. Christianity may be united if all Christians become either Roman Catholics or Southern Baptists.

The volume is a very fine presentation of modern Christianity and will find its place as a widely used book in church history.

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